

5  
78

OCT 30 1978



# THE JOURNAL OF THE MOSCOW PATRIARCHATE





For the 300th Anniversary of the Invention of St. Arkadiy Novotorzhsky's Relics [1677-1977]. A  
Novotorzhsky (right), St. Vladimir Equal to the Apostles (centre) and St. Moisei Ugrin

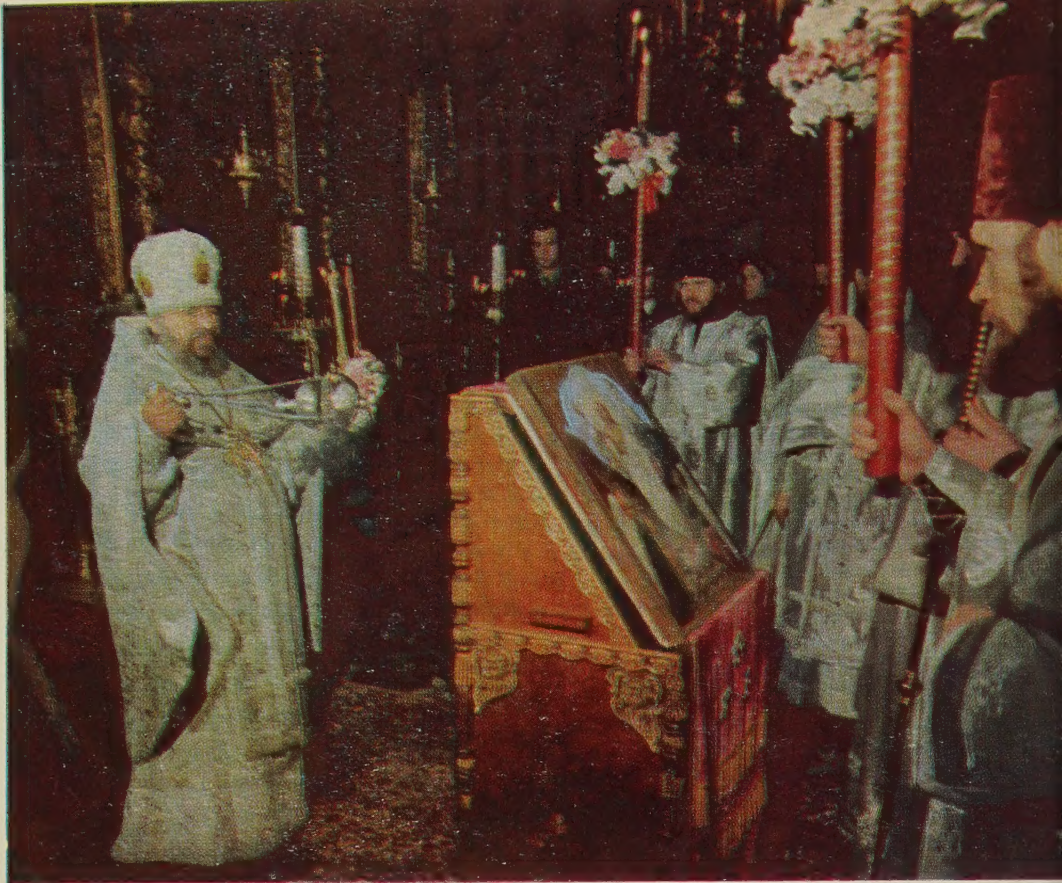
The icon painted by Simon Ushakov i





ICON OF THE RESURRECTION





"Christ Is Risen!"—Archimandrite Ieronim celebrating Divine Liturgy on Holy Easter, 1977, in the Dormition Cathedral of the Trinity-St. Sergiy Lavra (above). Blessing kulichi in the cathedral on Holy Saturday, 1977 (below)





# THE JOURNAL OF THE MOSCOW PATRIARCHATE

## ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

### CONTENTS

Paschal Message and Greetings from Patriarch Pimen . . . . .	2
Decisions of the Holy Synod . . . . .	4
Meetings of the Commission on Christian Unity . . . . .	9
Preparing for the 60th Anniversary of the Restoration of the Moscow Patriarchate . . . . .	9
Cardinal Willebrands in the Soviet Union . . . . .	10
Cardinal Tomášek's Visit . . . . .	10
Demise of Archbishop Evgenios . . . . .	11
New Primate of the Church of Cyprus . . . . .	13

### CHURCH LIFE

Services Conducted by Patriarch Pimen . . . . .	14
Christmas in the Moscow Patriarchate Representation at the WCC by Prof. N. Zabolotsky . . . . .	15
Anniversary of St. Aleksey's Demise . . . . .	18
Zealous Helmsman of the Russian Church by Prof. A. Georgievsky . . . . .	20
The Celebration in Torzhok by Archpriest Vasilii Vyshtykalyuk . . . . .	24
After 56 Years of Separation by Archpriest Ioakim Babinets . . . . .	26
Episcopal Visit to Hungary by Archpriest Dr. Feriz Berki . . . . .	28
"Praying in Russian Churches Enriched Us Spiritually" by T. de Bartolomeo . . . . .	30
Feast Days in Jerusalem by Hegumen Panteleimon . . . . .	31
In the Dioceses . . . . .	34

### ERMONS

The Resurrection of the Dead by Archbishop Pimen . . . . .	43
--	----

### EACE MOVEMENT

Communique and Message of the African CPC . . . . .	46
Communique of the CPC International Secretariat . . . . .	49
Mufti Ziyautdinkhan ibn Ishan Babakhan's Jubilee by Hegumen Vasilii Kapalin . . . . .	50
In the Name of Life on Earth by E. Karmanov . . . . .	52
CPC Message to the President of Finland . . . . .	54

### ORTHODOX SISTER CHURCHES

Addresses at the Enthronization of the Patriarch of Georgia . . . . .	55
New Primate of the Orthodox Church in America . . . . .	61
From the History of Russo-Bulgarian Relations by N. Medvedev . . . . .	63

### CUMENA

Archbishop Alfred Tooming (In Memoriam) by Metropolitan Aleksey . . . . .	70
"SODEPAX" Stands for Unity by Dr. T. Tschuy and Prof. N. Zabolotsky . . . . .	71
Ecumenical Prayer by Deacon Vladimir Rusak . . . . .	74

### HEOLOGY

St. Gerasim the Miracle Worker by Archbishop Melkhisedek . . . . .	75
--	----

### LITURGICAL PRACTICE

Divine Liturgy: The Beginning of the Liturgy of the Faithful by Archpriests Vasilii Voinakov and Aleksandr Slozhenikin . . . . .	78
--	----

### BOOKS AND PUBLICATIONS

The 1978 Orthodox Church Calendar by V. Nikitin . . . . .	80
---	----

The Journal is published monthly in Russian and English

Editorial and Subscription Offices:  
Box No. 624, Moscow G-435, USSR  
Telephone 246-98-48

Editor-in-Chief: Archbishop PITIRIM of Volokolamsk,  
Head of the Publishing Department  
of the Moscow Patriarchate





## PASCHAL MESSAGE

### from His Holiness Patriarch PIMEN of Moscow and All Russia

*"Today hath salvation come into the world. Let us sing praises unto Him Who rose again from the grave, our Lord Jesus Christ, for in that by death He hath destroyed Death, He hath given unto us the victory and great mercy" (Sunday troparion from the Great Doxology).*

**O**n this solemn day, the Holy Orthodox Church sings with radiant and spiritual paschal joy the praises of the great and holy event which has illuminated the whole universe—the Resurrection from the dead of Christ the Bringer of Life (Mt. 28. 6-7; Mk. 16. 6; Lk. 24. 6; Jn. 20. 14-18).

Christ rose on the third day from the grave, as He had prophesied to His Apostles and Disciples (Mt. 12. 40; 16. 21; 17. 9; Mk. 8. 31; 9. 9; 10. 34; Lk. 9. 22; 18. 33; 24. 7) whom, when He appeared to them for forty days after His Resurrection, He taught of the Kingdom of God, of how they would be given power from above when the Holy Spirit descended upon them and would bear witness to Him in Jerusalem and in the whole of Judea and Samaria, and even unto the ends of the earth (Mt. 28. 1-10; Mk. 16. 9-18; Lk. 24. 1-10, 13-49; Jn. 20. 11-18, 19-23, 26-29; 21. 1-23; Acts 1. 2; 3. 8).

The Apostles and Disciples rejoiced when they saw their Risen Master and Lord (Jn. 20. 20) and, receiving the grace of the Holy Spirit (Acts 2. 3-4), they carried out the behests of the Lord throughout their days, unwavering and with total devotion, bringing the whole world the Good News of the Crucified and Risen Christ, things they were witnesses of (Acts 2. 32; 3. 15; 10. 39-42; Col. 1. 28-29).

Christ our God, the Victor over death and corruption (Acts. 2. 31; 13. 37), the Celebrant of the New Testament Passover, raises us "from death to life, and from earth to heaven". *For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming* (1 Cor. 15. 22-23).

Christ has risen, and let not man now fear Death, from which we have been freed by the death of the Saviour. Christ has risen, and eternal life is granted to those who believe in Him. Christ has risen from the dead, and no man will remain for ever in the grave since Christ, by rising from the dead, laid the foundation for the resurrection of all the dead (St. John Chrysostom, "Homily on Easter").

St. Gregory of Nazianzus, a 4th century father and teacher of the



Church, in his Sermon for Holy Pascha longs to be granted a voice that would reach to all corners of the earth, worthy to sing the angelic hymns. He calls Easter the Feast of feasts and the Triumph of triumphs, outshining all other triumphs as the sun outshines the stars. At Easter, he says, we celebrate the actual Resurrection, no longer in anticipation, but as already accomplished (Works, Chap. 4, Moscow, 1889, pp. 123-124).

*This is the day which the Lord hath made; we will rejoice and be glad* (Ps. 118. 24) in spiritual celebration.

Beloved in the Lord archpastors, God-loving pastors, monks and nuns and all faithful children of the Russian Orthodox Church both at home and abroad!

### CHRIST IS RISEN!

I wish you all the joy of this feast of the Radiant Resurrection of Christ and embrace you in spirit with a holy paschal kiss.

Our Saviour and Lord Jesus Christ in His boundless love for the mankind and for every one of us came down to earth and through His Life, His teaching and His all-forgiving love, His Passion, Death and victorious Resurrection accomplished our eternal salvation. He showed us the way to the Kingdom of Heaven, to life eternal and unending in the mansions of our Heavenly Father, through the Church which He founded and whose head He is, calling us to become her members through the Sacrament of Holy Baptism (Mt. 28. 19-20).

We strengthen and confirm our link with the Head of the Church, our Lord Jesus Christ, by partaking in the prayers and the Holy Sacraments of the Church, centred upon the Divine Eucharist—the Sacrament of Holy Communion. Let us be worthy of God's love. And in our prayers let us ask the Risen Lord to grant us, as faithful children of the Holy Orthodox Church, closest union with Himself through receiving worthily His Holy, Immortal and Life-Giving Gifts for the forgiveness of our sins and for eternal life, for the health and salvation of our body and soul, to fulfil our hopes: that we may lead our lives in the full stature of our Christian calling, in virtue and purity, in brotherhood, love and peace, always labouring creatively, each in his own calling, for the joy of Holy Mother Church and for the prosperity of our beloved country. And that when we die, we may be in communion with the saints, men who have found favour with God, and to glorify with them the eternal, salvatory Pascha of Christ in the unwaning day of His Kingdom.

Let us also remember that our Christian duty on earth lies in our endeavour to serve the needs of the whole brotherhood of men. This year the leaders of the nations, together with progressives all over the world are continuing their efforts to achieve peace without weapons and to establish peaceful and just relations among peoples. During the holy days of Eastertide there will take place the first special session of the UN General Assembly devoted to the question of disarmament. Let us, too, add our heartfelt prayers that the friends of peace may reap blessed success from these good beginnings. O Lord, give peace to Thy world! *There brake he the arrows of the bow, the shield, and the sword, and the battle* (Ps. 76. 3).

In the spiritual joy of Easter let us with one mouth glorify our Risen Lord Jesus Christ, the Victor over Death, Who has brought us eternal salvation, in the hymn of triumphant faith and love: "Christ is risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life. And unto us hath He given life eternal. Wherefore, let us adore His Resurrection on the third day."

*Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen* (Gal. 6. 18).

CHRIST IS RISEN!  
HE IS RISEN INDEED!

+ PIMEN, Patriarch of Moscow and All Russia



## E A S T E R   G R E E T I N G S

*His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter Greetings to the Heads of Orthodox Churches:*

His Holiness **DIMITRIOS I**, Archbishop of Constantinople the New Rome, Ecumenical Patriarch; His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa; His Beatitude **ELIAS IV**, Patriarch of Antioch the Great and All the East; His Beatitude **BENEDICTOS I**, Patriarch of the Holy City of Jerusalem and All Palestine; His Holiness and Beatitude **ILIYA II**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; His Holiness **GERMAN**, Archbishop of Pec, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; His Beatitude **JUSTIN**, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; His Holiness **MAKSIM**, Patriarch of Bulgaria; His Beatitude **CHRYSOSTOMOS**, Archbishop of New Gustiniana and All Cyprus. Their Beatitudes — **SERAPHIM**, Archbishop of Athens and All Hellas; **VASILIIY**, Metropolitan of Warsaw and All Poland; **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; **THEODOSIUS**, Archbishop of New York, Metropolitan of All America and Canada. Their Eminences — **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; **PAUL**, Archbishop of Karelia and All Finland; **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan.

*His Holiness Patriarch PIMEN of Moscow and All Russia also sent Easter greetings to*

His Holiness Pope **PAUL VI**; His Holiness **VAZGEN I**, Supreme Patriarch-Catholicos of All Armenians; His Holiness **SHENUDA I**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and Middle East; His Beatitude **BASELIUS MAR THOMA MATHEWS**, Patriarch-Catholicos of the East, Metropolitan of Malankara; His Holiness Mar **IAKOVOS I**, Patriarch of Antioch and All the East; His Beatitude **MAXIMOS V**, Patriarch of Antioch and All the East, Alexandria and Jerusalem; His Holiness Abuna **TAKLA HAYMONOT**, Patriarch of the Ethiopian Church; His Grace Dr. **DONALD COGGAN**, Archbishop of Canterbury, Primate of All England and Metropolitan; His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church; His Grace Dr. **MARINUS KOENIG**, Archbishop of Utrecht; Dr. **MARTTI SIMONEN**, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; The Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches; Dr. **GERALD GÖTTING**, Chairman of the Christian-Democratic Union of Germany.

*His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of Easter the heads and Primates of Churches and Religious Associations in the USSR: the Roman Catholic Church in Lithuania and Latvia; the Evangelical Lutheran Church in Latvia; the All-Union Council of Evangelical Christian Baptists, and the Churches and Communities of Old Believers.*

## D e c i s i o n s   o f   t h e   H o l y   S y n o d

At its meeting on February 21, 1978, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, on the sessions of the Commission on Preparations and Celebration of the 60th Anniversary of the Restoration of the Moscow Patriarchal See.

RESOLVED: (1) that the report be acknowledged;

(2) that the commission's decision to hold the jubilee celebration of the 60th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church in Moscow and at the Trinity-St. Sergiy Lavra from May 25 to 29, 1978, be affirmed;

(3) that the preliminary programme for the celebration of the 60th anniversary of the restoration of the Moscow Patriarchal See be approved.

HEARD: the report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod on the service and akathistos to St. Meletiy, Archbishop of Kharkov, edited by him, which was presented to His Holiness the Patriarch by His Grace Archbishop Nikodim of Kharkov and Bogodukhov.

RESOLVED: that the service and akathistos to St. Meletiy, Archbishop of Kharkov, be approved and recommended for use in all the churches of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Aleksey of Tallinn and Estonia, Presiding of the Conference of European Churches, on



the meeting of the Joint Committee CEC/CCEE held in Lolkum, FRG, from December 5 to 7, 1977.

RESOLVED: that the report be acknowledged.  
HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Conference of Heads and Representatives of the Churches and Religious Associations in the Soviet Union which was held at the Trinity-St. Sergiy Lavra on December 14, 1977, on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia, to discuss the new threat to international peace and security because of plans to produce the neutron bomb and deploy it in countries of Western Europe.

RESOLVED: (1) that the report be acknowledged;

(2) that deep satisfaction be expressed at the Conference of Heads and Representatives of the Churches and Religious Associations of the Soviet Union which was held at the Trinity-St. Sergiy Lavra on December 14, 1977, and passed in a spirit of fraternal single-mindedness, and at which the participants, in full awareness of their religious responsibility, discussed thoroughly the dangers of this new weapon of mass destruction for mankind;

(3) that the unanimous adoption by the conference participants of the Appeal to the Religious Leaders and Believers Throughout the World calling for immediate efforts to prevent the neutron danger be recognized as important.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of the Moscow Patriarchate delegation headed by His Holiness Patriarch Pimen of Moscow and All Russia to Georgia from December 23 to 26, 1977, to attend the 12th Local Council of the Georgian Orthodox Church and participate in the enthronization of His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia.

RESOLVED: (1) that the report be acknowledged;

(2) that gratitude be expressed to the Georgian Orthodox Church for the invitation extended to the Moscow Patriarchate delegation to attend the 12th Local Council and to participate in the enthronization of the Catholicos-Patriarch Elect of All Georgia;

(3) that the visit of His Holiness Patriarch Pimen and the members of the Moscow Patriarchate delegation to Georgia be regarded as witness to the inviolable ties of sisterhood between the two Orthodox Churches;

(4) that appreciation be expressed to His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, for the cordial hospitality accorded to the Moscow Patriarchate delegation.

HEARD: the delivery by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, of the invitation from the Primate of the Orthodox Church of Cyprus, His Beatitude Archbishop Chrysostomos, to His Holiness Patriarch Pimen of Moscow and All Russia.

RESOLVED: (1) that the invitation be acknowledged;

(2) that the invitation be gratefully accepted from May 9 to 15, 1978;

(3) that the following delegation of the Russian Orthodox Church be appointed to visit the Orthodox Church of Cyprus with His Holiness Patriarch Pimen at the head:

(a) Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations;

(b) Archbishop Varfolomei of Tashkent and Central Asia;

(c) Archbishop Leontiy of Simferopol and the Crimea;

(d) Archpriest Matfei Stadnyuk, secretary to His Holiness the Patriarch;

(e) Protodeacon Vladimir Nazarkin, a staff member of the DECR;

(f) Hierodeacon Panteleimon Likhomanov of the Trinity-St. Sergiy Lavra;

(g) Grigoriy N. Skobei, a staff member of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of His Eminence Johannes Cardinal Willebrands, Archbishop of Utrecht, the Primate of the Netherlands, Chairman of the Secretariat for Promoting Christian Unity of the Roman Catholic Church, and Father John Long, S. J., a member of the Secretariat, to the USSR, on January 4-11, 1978, at the invitation of the Moscow Patriarchate.

RESOLVED: (1) that the report be acknowledged;

(2) that the visit of His Eminence Johannes Cardinal Willebrands to the Moscow Patriarchate be considered a contribution to the development of fraternal relations between the Roman Catholic and the Russian Churches;

(3) that the fruitful exchange of opinions, between the representatives of the Russian Orthodox Church headed by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna and



Cardinal Willebrands on questions which concern both sides, be noted as satisfactory.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the second session of the Inter-Orthodox Technical Theological Commission for the preparation of dialogue with the Roman Catholic Church, which took place in Chambe-sy, Switzerland, from November 14 to 18, 1977, and on the participation in its work of His Grace Archbishop Kirill of Vyborg, secretary of the commission, and G. N. Skobei, a member of the commission.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to Italy of the Russian Orthodox Church delegation headed by His Grace Archbishop Kirill of Vyborg, Deputy Patriarchal Exarch to Western Europe, Rector of the Leningrad Theological Academy and Seminary, from November 23 to December 2, 1977, at the invitation of the Secretariat for Promoting Christian Unity of the Roman Catholic Church.

RESOLVED: (1) that the report be acknowledged;

(2) that deep appreciation be expressed to His Holiness Pope Paul VI for the cordial attention accorded to the delegation;

(3) that gratitude be expressed to the Secretariat for Promoting Christian Unity for the organization of this visit and through it to all representatives of the Roman Catholic Church for the attention and hospitality accorded to the Moscow Patriarchate delegation;

(4) that the visit of the delegation be considered useful for the development of fraternal relations and understanding between the two Churches.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the meeting of the Youth Commission of the Christian Peace Conference which was held at the Leningrad Theological Academy from November 30 to December 6, 1977, at the invitation of the Moscow Patriarchate.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of His Eminence František Cardinal Tomašek, Archbishop of Prague, Primate of Bohemia and Moravia (Czechoslovakia), to our country as a guest of the Russian Orthodox Church from January 5 to 17, 1978. His

Eminence was accompanied by Vicar General Prelate František Vanek and Canon František Kotalik.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the visit to our country of His Eminence František Cardinal Tomašek, Primate of Bohemia and Moravia (Czechoslovakia), and his party;

(3) that the visit be considered useful for strengthening of friendly relations between the Russian Orthodox Church and the Roman Catholic Church of Bohemia and Moravia, as well as between the peoples of the USSR and Czechoslovakia.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of the Moscow Patriarchate delegation headed by him in the celebration dedicated to the 70th birthday of Mufti Ziyauddinkhan ibn Ishan Babakhan, Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, which took place in Tashkent on January 12, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that heartfelt gratitude be expressed to the Jubilee Organizational Committee headed by Sheikh Yusupkhan Shakirov, Vice-Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, for the invitation extended to the Moscow Patriarchate delegation and for the hospitality accorded to the delegation;

(3) that the long-standing fruitful and brotherly cooperation between the representatives of the Moscow Patriarchate and Mufti Ziyauddinkhan ibn Ishan Babakhan in peacemaking be noted with deep satisfaction.

(4) that heartfelt wishes of many good years and beneficent success in the service to the Motherland and the cause of peace be expressed to this outstanding Muslim leader, Mufti Ziyauddinkhan ibn Ishan Babakhan.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the sending of pilgrims from the Moscow Patriarchate to Holy Mount Athos for Easter—from April 21 to May 4, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the following be sent on the pilgrimage to Holy Mount Athos:

(a) His Grace Archbishop Nikodim of Kharkov and Bogodukhov (head of the group);

(b) Archimandrite Yakov Panchuk, Father Superior of the Pochaev Lavra of the Dormition



c) Archpriest Dimitriy Netsvetaev, of the Vladimir Diocese;

d) Archpriest Stefan Dymsha, a docent at Leningrad Theological Academy;

e) Archpriest Simeon Bozhok, of the Odessa Diocese;

f) Hieromonk Sergiy Fomin, a staff member of the Department of External Church Relations;

g) Protodeacon Vasilii Dialog, of the Kharkov Diocese.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the sending of pilgrims from the Moscow Patriarchate to the Holy City of Jerusalem for Easter—from April 24 to May 5, 1978.

RESOLVED: that the report be acknowledged;

(2) that the following be sent on the pilgrimage to the Holy City of Jerusalem:

a) His Grace Archbishop Nikolai of Gorki and Arzamas (head of the group);

b) His Grace Bishop Isidor of Arkhangelsk and Kholmogory;

c) Protopresbyter Vitaliy Borovoi, Dean of Patriarchal Cathedral of the Epiphany;

d) Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary;

e) Archpriest Andrei Pechnik, of the Kiev Diocese;

f) Archpriest Aleksey Rezhukhin, of the Tula Diocese;

g) Father Vladimir Mustafin, a staff member of the Department of External Church Relations;

h) Father Nikolai Morozov, a staff member of the Department of External Church Relations;

i) Protodeacon Sergiy Toroptsev, of Moscow;

j) Nikolai Dmitrievich Medvedev, a docent of the Leningrad Theological Diocese;

k) Sergei Grigorievich Gordeyev, an interpreter of the DECR.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the 1978 working plan for the DECR.

RESOLVED: (1) that the report be acknowledged;

(2) that the 1978 working plan for the Department be affirmed.

CONSIDERED: the summoning of hierarchs for the 1978 summer session of the Holy Synod.

RESOLVED: that the following hierarchs be summoned for the 1978 summer session of the Holy Synod:

Metropolitan ANTONIY of Minsk and Byelozhskia,

Archbishop NIKODIM of Kharkov and Bohodukhiv,

Archbishop VARFOLOMEI of Tashkent and Central Asia.

+PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe

+ FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+ YUVENALIY, Metropolitan of Krutitsy and Kolomna

+ DAMIAN, Archbishop of Volyn and Rovno

+ GEDEON, Archbishop of Novosibirsk and Barnaul

+ KHRIZOSTOM, Archbishop of Kursk and Belgorod

+ ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

At its session of March 20, 1978, the Holy Synod under the chairmanship of the PATRIARCH

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on the invitation from His Grace the Archbishop of Canterbury Dr. Frederick Donald Coggan to His Holiness Patriarch Pimen of Moscow and All Russia to send an observer from the Russian Orthodox Church to the Lambeth Conference of Bishops of the Anglican Communion which will take place at Canterbury, England, in July and August, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the invitation from His Grace the Archbishop of Canterbury Dr. Frederick Donald Coggan be gratefully accepted;

(3) that His Eminence Archbishop Melkhisiedek of Penza and Saransk be sent as an observer from the Russian Orthodox Church to the Lambeth Conference from July 22 to August 13, 1978.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the invitation to His Holiness Patriarch Pimen of Moscow and All Russia from Archbishop Marinus Kok of Utrecht, President of the International Bishops Conference of the Union of Utrecht, to the 22nd International Old Catholic Congress which will take place at the Leenwenhorst Congress Centre in Noordwijkerhout, Netherlands, from May 2 to 6, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the invitation be gratefully accepted;

(3) that the delegation of the Russian Orthodox Church to the 22nd International Old Catholic Congress in Noordwijkerhout on May 2-6, 1978, be composed of the following:



(a) Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine;

(b) Vladimir Vladimirovich Ivanov, instructor at the Moscow Theological Academy;

(c) Mstislav Lvovich Voskresensky, interpreter at the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the forthcoming third conversations between representatives of the Russian Orthodox Church and those of the International Catholic Peace Movement Pax Christi International which will take place in London from May 6 to 10, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the delegation of the Russian Orthodox Church to the conversations with the delegation of the Pax Christi International be comprised of:

(a) His Eminence Metropolitan Antony of Minsk and Byelorussia (head of the delegation);

(b) Archpriest Prof. Nikolai Gundyayev, of the Leningrad Theological Academy;

(c) Archpriest Vladimir Mustafin, Head of the Postgraduate Courses at the Moscow Theological Academy;

(d) Hegumen Avgustin Nikitin, instructor of the Leningrad Theological Academy;

(e) Hieromonk Manuil Pavlov, of the Leningrad Diocese;

(f) Aleksei S. Buyevsky, Secretary of the Department of External Church Relations;

(g) Prof. Aleksei I. Osipov, of the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the forthcoming third conversations of theologians of the Moscow Patriarchate and the Federation of the Evangelical Churches in the GDR, which will take place in Kiev, on October 1-4, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the following be appointed to take part in the conversations from the Moscow Patriarchate:

(a) His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation);

(b) His Eminence Archbishop Mikhail of Astrakhan and Enotaevka;

(c) Protopresbyter Prof. Vitaliy Borovoi, of the Moscow Theological Academy;

(d) Archpriest Prof. Ioann Belevtsev, of the

Leningrad Theological Academy;

(e) Archpriest Prof. Nikolai Gundyayev, of the Leningrad Theological Academy;

(f) Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary;

(g) Archpriest Viktor Petlyuchenko, instructor at the Odessa Theological Seminary;

(h) Archpriest Gennadiy Yablonsky, editor of the journal *Stimme der Orthodoxie* of the Central European Exarchate;

(i) Docent Konstantin Mikhailovich Komarov, of the Moscow Theological Academy;

(j) Prof. Konstantin Efimovich Skurat, of the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the forthcoming fifth theological conversations between representatives of the Russian Orthodox Church and of the Roman Catholic Church which will take place in Odessa from October 6 to 20, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the following be appointed to take part in the conversations:

(a) His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe (head of the delegation);

(b) His Eminence Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy;

(c) His Grace Bishop German of Vilna and Lithuania;

(d) Archpriest Prof. Vasilii Stoikov, Assistant Rector of the Leningrad Theological Academy;

(e) Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary;

(f) Hegumen Avgustin Nikitin, instructor of the Leningrad Theological Academy;

(g) Archpriest Vladimir Mustafin, Head of the Postgraduate Courses at the Moscow Theological Academy;

(h) Aleksei Sergeyevich Buyevsky, Secretary of the Department of External Church Relations;

(i) Vladimir Vladimirovich Ivanov, instructor at the Moscow Theological Academy;

(j) Prof. Aleksei Ilyich Osipov, of the Moscow Theological Academy;

(k) Prof. Konstantin Efimovich Skurat, of the Moscow Theological Academy.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe





### THE FIRST ICON OF ST. INNOKENTIY, METROPOLITAN OF MOSCOW

"O Lord! All my desire is in Thee and before Thee; let Thy will be in me and through me; bless me serve Thee with an inalienable blessing; grant me new desires and new powers to be of good use to Church and Motherland. O Lord Jesus Christ, let the new light of episcopal grace with which Thy wills to illumine those remote countries be the sign and down of the enlightenment with our Orthodox faith of all the heathens that live therein. The Blessed Virgin and Mother of God, the Holy Apostles, the Saints, the Righteous and the whole Celestial Church, I beg you all to pray for me to the Lord. O you also, God-chosen fathers and primates of the Church on earth, remember one in your prayer to the Lord and ask Him to grant me His grace and mercy always"

(From St. Innokentiy's address before his nomination as Bishop of Kamchatka, the Kurils and the Aleutians on December 13, 1840)





The Feast of the Entry of the Lord into Jerusalem (Palm Sunday) marks the end of Lent. On this day, the believers come to church with willow branches, symbolizing resurrection, the victory of Life over Death.

Left: Icon "The Lord's Entry into Jerusalem"

Bottom: Patriarch Pimen conducting All-Night on the eve of Palm Sunday in the Patriarchal Cathedral of the Epiphany





## Meetings of the Commission on Christian Unity

On February 2, 1978, the Holy Synod Commission on Christian Unity and Inter-Church Relations held its regular meeting at the Moscow residence of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, head of the commission. The meeting, which was chaired by Metropolitan Nikodim, examined two themes from the list of themes of the Holy and Great Council of the Orthodox Church: 1. The Orthodox Diaspora; 2. The Diptychs.

According to the decision of the first Pre-Council Pan-Orthodox Conference held in Chambesy from November 21 to 30, 1976, these themes are to

be worked out by the Russian Orthodox Church as her theological contribution to the preparations for the council.

The report on the first theme was delivered by Protopresbyter Prof. Vitaliy Borovoi of the Moscow Theological Academy. Archpriest Stefan Dymsha, docent at the Leningrad Theological Academy, made the report on the second theme. Discussions followed the reading of the papers.

On February 22, the commission continued the discussion of the papers on the diaspora and diptychs read by Protopresbyter Prof. Vitaliy Borovoi and Archpriest Stefan Dymsha.

## For the 60th Anniversary of the Restoration of the Patriarchal See

The Commission on Preparations and Celebration of the 60th Anniversary of the Restoration of the Patriarchal See in the Russian Orthodox Church held its first session on January 27, 1978, under the chairmanship of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, at his Moscow residence Serebryany Bor.

The session was opened by Metropolitan Nikodim of Leningrad and Novgorod who, in his introductory speech, set forth the tasks facing the members of the commission.

Then Metropolitan Yuvenaliy of Krusy and Kolomna, Head of the Department of External Church Relations, set forward concrete proposals concerning the preparations and celebration of the jubilee.

After a thorough examination and discussion of the above proposals by

the commission members appropriate decisions were taken.

It was decided to hold the celebrations of the 60th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church in Moscow and at the Trinity-St. Sergiy Lavra from May 25 to 29, 1978.

The participants in the session adopted the programme for the jubilee celebrations according to which it is envisaged to hold: a thanksgiving molieben before the ancient Moscow shrine—the Iberian Icon of the Mother of God—in the Church of the Resurrection of Christ in Sokolniki (Moscow); panikhidas in the churches where the departed Patriarchs of All Russia—Tikhon, Sergiy and Aleksey—are buried; and a solemn meeting dedicated to the festal event; and to visit the Trinity-St. Sergiy Lavra.

On the occasion a concert of religious music will be given. The ecclesiastical celebrations will close with Divine Liturgy in the Patriarchal Cathedral of the Epiphany and a big reception given by His Holiness Patriarch Pimen of Moscow and All Russia and by the Holy Synod.

The commission also examined many other questions relating to the preparations and celebration of the 60th anniversary of the restoration of the

*(continued on p. 13)*

**FILARET**, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine  
**YUVENALIY**, Metropolitan of Krutitsy and Kolomna  
**ANTONIY**, Metropolitan of Minsk and Byelorussia  
**NIKODIM**, Archbishop of Kharkov and Bogodukhov  
**VARFOLOMEI**, Archbishop of Tashkent and Central Asia  
**ALEKSIY**, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate



## Cardinal Willebrands on a Visit to the Soviet Union

From January 4 to 11, 1978, His Eminence Johannes Cardinal Willebrands, Archbishop of Utrecht, Primate of the Netherlands, and the Chairman of the Secretariat for Promoting Christian Unity, accompanied by the member of the secretariat, Hieromonk John Long, was in the Soviet Union as a guest of the Russian Orthodox Church.

On January 5, Cardinal Willebrands together with Hieromonk John Long celebrated Mass in the Roman Catholic Church of St. Louis in Moscow.

In the afternoon conversations were held at the Department of External Church Relations in which Metropolitan Yuvenaliy and officials of the department, on the one hand, and Cardinal Willebrands and Hieromonk John Long on the other, took part. The sides exchanged information on the current issues in the life of the Roman Catholic and Russian Orthodox Churches. After the conversations the guests visited the Old Believers Archdiocese of Moscow and All Russia. On the same day in honour of the high guest Metropolitan Yuvenaliy gave a dinner at his residence in the Novodevichy Convent.

On the Feast of the Epiphany, January 6 (New Style) Cardinal Willebrands and Cardinal Tomášek assisted by the General Vicar Prelate František Vaněk and Hieromonk John Long celebrated Mass in the Church of St. Louis. On Christmas Eve, Cardinal Willebrands attended All-Night Vigil in the Dormition Church of the Novodevichy Convent conducted by Metropolitan Yuvenaliy. After the service, Metropolitan Yuvenaliy and Cardinal Willebrands exchanged festive greetings.

On Christmas Day, January 7, Cardinal Willebrands attended Divine Liturgy at the Patriarchal Cathedral of the Epiphany, which was celebrated by

His Holiness Patriarch Pimen of Moscow and All Russia. Afterwards he visited the prayerhouse of the All-Union Council of the Evangelical Christian Baptists where he delivered a sermon during the prayer meeting. Then the guests met the leadership of the AUCECB. In the evening Cardinal Willebrands and Hieromonk John Long departed for Leningrad.

On January 9, Cardinal Willebrands attended the Divine Liturgy celebrated according to the order of St. James in the Holy Trinity Cathedral by Metropolitan Nikodim and Archbishop Vladimir of Dmitrov. After the Divine Liturgy, Metropolitan Nikodim and Cardinal Willebrands exchanged greetings.

In the afternoon, Cardinal Willebrands celebrated Mass in the Roman Catholic Church of Our Lady of Lourdes in Leningrad. He was assisted by Hieromonk John Long, Hieromonk Miguel Arranz y Lorenzo of the Pontific Institute for Oriental Studies in Rome.

In the evening, Metropolitan Nikodim gave a farewell dinner in honour of His Eminence Johannes Cardinal Willebrands. The same day the guests departed for Moscow.

On January 10, His Eminence was received by Vladimir A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

On the same day, His Holiness Patriarch Pimen received Cardinal Willebrands who was accompanied by Hieromonk John Long. Metropolitan Yuvenaliy was present during the audience. In the afternoon, Metropolitan Yuvenaliy gave a banquet in honour of Cardinal Willebrands, during which Metropolitan Yuvenaliy and Cardinal Willebrands exchanged speeches.

## Cardinal Tomášek in the Soviet Union

From January 5 to 17, 1978, His Eminence František Cardinal Tomášek, Archbishop of Prague, Primate of Bohemia and Moravia, was on a visit here as guest of the Russian Orthodox Church. He was accompanied by Gene-

ral Vicar Prelate František Vaněk and Canon František Kotalík.

On January 6, His Eminence Johannes Cardinal Willebrands, Archbishop of Utrecht, Primate of the Netherlands and Chairman of the Secretariat for



promoting Christian Unity, and His Eminence František Cardinal Tomášek celebrated Mass at the Roman Catholic Church of St. Louis in Moscow. That same day the guests from Czechoslovakia left for Kiev. On Christmas day they attended Divine Liturgy which was celebrated by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, in the episcopal Cathedral of St. Vladimir. At the end of the service Metropolitan Filaret and Cardinal Tomášek exchanged greetings. Then Metropolitan Filaret gave a reception in honour of Cardinal Tomášek. On Sunday, January 8, the delegation left Kiev for the town of Zhitomir, where the guests attended Divine Liturgy celebrated by Bishop Ioann of Zhitomir and Ovruch in the cathedral church. Cardinal Tomášek celebrated Mass in the Roman Catholic church of Zhitomir. At noon Bishop Ioann gave a reception in honour of the guests. That same day the guests departed for Odessa.

On January 12, Cardinal Tomášek celebrated Mass in the Roman Catholic church of St. Peter in Odessa. On January 13, the guests attended the divine service with the singing of the cathistos before the revered Kasperovaya icon of the Mother of God, which was led by Metropolitan Sergiy of Odessa and Kherson in the episcopal cathedral of the Dormition. Then Metropolitan Sergiy gave a reception in honour of the guests. The delegation left for Leningrad that day.

On January 14, Cardinal Tomášek and his party attended the Divine Liturgy in the Holy Trinity Cathedral of Leningrad celebrated by Metropolitan Nikodim of Leningrad and Novgorod,

Patriarchal Exarch to Western Europe. In the evening, the cardinal celebrated Mass in the Roman Catholic Church of Our Lady of Lourdes in Leningrad.

The next day, the guests attended Divine Liturgy in St. Nicholas Cathedral. In the afternoon, Metropolitan Nikodim gave a reception in honour of Cardinal Tomášek. In the evening the delegation left for Moscow.

On January 16, the guests from Czechoslovakia paid a visit to the Council for Religious Affairs of the USSR Council of Ministers, where they were received by the vice-chairman, Vladimir V. Fitsev. That same day, His Eminence and his party were received by His Holiness Patriarch Pimen of Moscow and All Russia. Present during the audience were Archbishop Melkhisedek of Penza and Saransk and Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations.

In the evening, H. E. Ambassador Jan Havelka of the ČSSR to the USSR gave a reception in honour of His Eminence František Cardinal Tomášek. Among those invited were Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Khrizostom and Aleksei S. Buyevsky, Secretary of the DECR.

On January 17, the guests went to the Trinity-St. Sergiy Lavra in Zagorsk where they paid homage at its shrines and saw the sights there. In the afternoon, Metropolitan Yuvenaliy gave a big reception in honour of Cardinal Tomášek.

## Demise of His Eminence Archbishop Evgenios of Crete

### TO THE HOLY EPARCHIAL SYNOD OF THE CRETE ARCHIEPISCOPACY

Herakleion, Greece

Grieved to hear of the demise of His Eminence Archbishop Evgenios of Crete. Our condolences to the Eparchial Synod, the clergy and flock of Crete on his blessed death. Offering up fervent prayers to the Prince of Life and Conqueror of Death, our Lord and Saviour, that He may grant rest in peace to the departed in His mansions where life is eternal.

+PIMEN, Patriarch of Moscow and All Russia

February 10, 1978

Condolence telegrams were also sent by Metropolitan Nikodim of Leningrad and Novgorod and by Metropolitan Yuvenaliy of Krutitsy and Kolomna.



# Archbishop CHRYSOSTOMOS of Cyprus



Ὁ Ἁγιοπνευματικός



**H**is Beatitude Chrysostomos, Archbishop of New Justiniana and All Cyprus, was born on September 28, 1927, in the village of Paphos, near Paphos.

He got a primary education in his native village and then began fulfilling his monastic obedience in the Kykko Monastery. In 1950, he graduated from the Pancyprian Gymnasium where he had studied on a scholarship granted by the monastery.

He was ordained hypodeacon on February 18, 1951, by Archbishop Makarios of Cyprus.

In 1952, he was sent to the University of Athens to study there on a scholarship from the Kykko Monastery; he graduated from its Department of Philosophy and Theology in 1961.

On October 29, 1961, he was ordained hieromonk and raised to the rank of archimandrite.

From 1961 to 1966, Archimandrite Chrysostomos taught at the Kykko Monastery and in the Apostle Barnabas' hieratical school.

In 1966, he went to Great Britain to perfect his education.

On March 28, 1968, the Holy Synod of the Church of Cyprus unanimously elected him, at Archbishop Makarios's suggestion, the Chorepiskopus of the Cyprian Archiepiscopacy with the title of Bishop of the Constantia Diocese, a title unknown from the times immemorial. He was consecrated bishop on April 14, 1968.

On July 28, 1973, he was elected Metropolitan of Paphos, the second in importance of the Church. He was installed in the Paphos See the next day.

After the demise of Archbishop Ma-

karios III of Cyprus he assumed the duties of the Locum Tenens of the Archiepiscopal See of the Church of Cyprus.

By the decision of the clergy and people of the Church of Cyprus he succeeded His Beatitude Makarios as the 64th Primate (after the Apostle Barnabas) of the Holy Apostolic Church of Cyprus—Archbishop of New Justiniana and All Cyprus.

## CHRONICLE

On February 20, 1978, His Holiness Patriarch Pimen of Moscow and All Russia received His Excellency G. W. Maccotta, Ambassador Extraordinary and Plenipotentiary of Italy, at the latter's request.

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, was present during the audience.

On February 20, 1978, His Holiness Patriarch Pimen of Moscow and All Russia received H. E. Tsegaye Meshesha, Ambassador Extraordinary and Plenipotentiary of Ethiopia to the Soviet Union, at his request.

Metropolitan Yuvenaliy was present during the audience.

On February 20, 1978, Minister-Counsellor Jack F. Matlock of the US Embassy in the Soviet Union gave a reception in connection with the departure of the Rev. Michael Spangler, the chaplain of the US Embassy, and the arrival of his successor, the Rev. William A. Villaume. Among those invited was Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations.

On February 21, 1978, Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations, received the Rev. Michael Spangler and the Rev. William Villaume.

From January 20 to 22, 1978, in Duisburg (FRG), there was a conference, organized by the CPC Regional Committee "North", on the theme "General Disarmament—Promotion of Our Solidarity with the Third World Countries".

Hegumen Iosif Pustoutov, representative of the Russian Orthodox Church at the CPC Headquarters in Prague, was among the participants.

The consultation on the theme "Church and Muslims in Europe" was held from February 6 to 11, 1978, in Salzburg, Austria, under the auspices of the Conference of European Churches.

The consultation discussed the questions of practical cooperation between Christians and Moslems in Europe in all fields of social life, including peacemaking.

Father Vladimir Mustafin took part in the consultation on behalf of the Russian Orthodox Church.

(continued from p. 9)

riarchal See in the Russian Orthodox Church.

On February 2, 1978, the Commission on Preparations and Celebration of the 60th Anniversary of the Restoration of the Patriarchal See in the Russian Orthodox Church presided by its chairman, Metropolitan Nikodim, held its second session, which took place at His Beatitude's Moscow residence.







## Services Conducted by His Holiness Patriarch Pimen

### JANUARY

On **January 18 (5)**, the eve of Epiphany (of the Baptism of Our Lord), His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany.

On **January 19 (6)**, Epiphany—the Baptism of Our Lord, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

After Liturgy, on the eve of the feast and on the feast day itself, His Holiness the Patriarch officiated at the Great Blessing of the Waters.

On **January 22 (9)**, 34th Sunday after Pentecost, after Epiphany, the Feast of St. Filipp of Moscow, and on **February 12 (January 30)**, 37th Sunday after Pentecost, the Synaxis of Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

### FEBRUARY

On **February 13 (January 31)**, the Feast of St. Nikita the Bishop of Novgorod, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

On **February 14 (1)**, the Feast of St. Triphon the Martyr, Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Metropolitan Yuvenaliy of Krutitsy and Kolomna in the Church of the Icon of the Mother of God "The Sign", Pereyaslavskaya Sloboda, Moscow.

On **February 15 (2)**, the Feast of the Presentation of Our Lord, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

**February 18 (5)**, the Feast of the Icon of the Mother of God "Seeking

for the Lost". On the eve, His Holiness Patriarch Pimen conducted All-Night Vigil with the reading of the Akatistos to the Mother of God in the Patriarchal Cathedral of the Epiphany.

On **February 19 (6)**, the Sunday of the Publican and the Pharisee, and **February 26 (13)**, the Sunday of the Prodigal Son, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

On **February 25 (12)**, the 600th anniversary of the blessed demise of St. Aleksiy of Moscow the Miracle Worker, the Feast of the Iberian Icon of the Mother of God, Patriarch Pimen conducted festal services in the Patriarchal Cathedral.

### MARCH

On **March 5 (February 20)**, the Sunday of Meat Fare, of the Last Judgment, His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral with His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, assisted by the hierarchs of the Russian and Georgian Orthodox Churches: Metropolitans—Tikhon of Tver, Tikhon of Noviy of Tetri-Tskaro, Aleksiy of Tallinn and Estonia, Yuvenaliy of Krutitsy and Kolomna, Sergiy of Kherson and Odessa, Gaioz of Urniss, Grigoriy Alaverdi, Antony of Minsk and Byelorussia and Bishop Nikolai of Sukhum and Abkhazia.

On **March 12 (February 27)**, the Sunday of Cheese Fare, Forgiveness Sunday, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

In the evening, Patriarch Pimen attended Matins in the Patriarchal Cathedral and preached a sermon on mutual forgiveness and penitence. Afterwards the Office of Forgiveness was conducted: the clergy and laity came up to His Holiness the Patriarch to receive his blessing, and beg his forgiveness and prayers.



# Christmas at the Moscow Patriarchate Church in Geneva

**L**ong before December 25, 1977, the day on which Christmas is celebrated according to the New Style (Gregorian Calendar), the streets, houses and shops in Geneva were adorned with illuminations, garlands, coloured balloons and Christmas trees, and Santa Claus had begun delivering Christmas presents. And already ante-festal services were being held in the Protestant and Roman Catholic churches as well as at the World Council of Churches. The Christmas holidays are days of rest for everyone here, days of friendly visits paid and returned and souvenirs exchanged without fail. On December 25, the TV stations broadcast choral and instrumental concerts on Christmas themes and Masses from Roman Catholic churches. The bells of the Cathedral of St. Peter summoned the people to worship. The small Russian Orthodox colony in Switzerland also partially celebrated Christmas according to the Gregorian Calendar.

But for the Russians living in Switzerland the basic celebration of the past was held on the traditional Christmas Night of January 6, according to the Old Style (Julian Calendar). The doors of the small domestic chapel, situated in No. 6, Rue de Beaumont, were opened wide for all those who wanted to come into contact with the Russian Orthodox Church, who wanted to feel the warmth of the church in Russia—geographically far away, but near in heart; far away, but extending motherly embraces to all those who would like to learn by experience that it is in these, these very embraces, that peace and rest are to be found and that the link with Christian culture of the past and present is preserved.

At 10 p. m., Bishop Makariy of Moscow, the representative of the Moscow Patriarchate at the World Council of Churches in Geneva, intoned the Prothesis of the Great Compline. The choir of permanent parishioners under the direction of K. S. Rodionova sang

the hymns of the great masters of Russian Orthodox Church music—"God is with us", "Thy Nativity, O Christ our God", "Today the Virgin", maybe simply, but no less solemnly and movingly than the choirs of the Moscow, Leningrad and other churches of Russia, thereby creating a genuine Christmas spirit.

The service acquired the requisite grandeur through Protodeacon Gavriil Peirachon's diligent reading of the ektenes. The psalm-reader O. V. Tatarnova, the oldest parishioner, and the honorary precentor O. P. Rodionova (née Countess Shuvalova) saw to it that the necessary features of the Rules were observed. The chapel was suffused with the fragrance of incense and the smell of the fir branches enfolding the Holy Doors and reaching down to the Christmas trees decorated with gold and silver tinsel standing on the floor. The service was conducted just as it is everywhere in Russia.

The chapel was soon filled to overflowing with the joyful faces of young men and women of various colours and shades of skin—it was as if the whole world, young and radiant, had come to the modest chapel on Rue de Beaumont. These were students from the Ecumenical Institute in Bossey—the future of the ecumenical movement. For many of them it was no doubt the first experience of joining in an Orthodox service. They did not yet know where to put themselves and how to behave but the service with its solemn harmony quickly disciplined them and uplifted their hearts to Heaven, where the immortal and triumphant hymn "Glory to God in the highest, and on earth peace, good will toward men" is sung. Looking at these young people involuntarily brought to mind the Magi bringing gifts of gold, frankincense and myrrh to the crib of the Divine Infant. Here was the gold of pure hearts, the incense of kind feelings, glances, and smiles, and the myrrh of ecumenical hopes, hopes placed on the life-giving forces of Orthodox spirituality,



about which so much is said in the ecumenical movement at the moment.

The All-Night Vigil and the Divine Liturgy that followed at midnight, were an ecumenical event in the fullest sense of the word.

Divine Liturgy was concelebrated by Metropolitan Emelianos of Calabria, the representative of the Constantinople Patriarchate at the WCC, our hierarchs—Bishops Serafim of Zurich and Makariy of Uman, assisted by two priests and three deacons. One of the officiants was the great Protopresbyter Georgios Tsetsis, the chairman of the Orthodox working group (Orthodox Task Force) at the WCC. The ephephones were alternately chanted in Church Slavonic, Greek, Romanian, English and French.

The Christmas lesson was read in three languages: in Church Slavonic by Bishop Makariy; in French by Monsignor Silvio Luoni, the permanent observer from the Holy See (the Vatican) to the European office of the UN in Geneva; and in English by Dr. Philip Potter, General Secretary of the World Council of Churches.

The presence and participation in the service of notable representatives of the Roman Catholic Church and the WCC was significant in itself.

Present among the numerous worshippers in the chapel were Mrs. Doreen Potter; Dr. Alan Brash, Deputy General Secretary of the WCC; Chirapurath Itty, Director of the WCC Programme Unit "Justice and Service"; Leopoldo Nilus, Director of Commission of the Churches on International Affairs, with his wife; Teo Tschuy, Second General Secretary of SODEPAX; the Rev. Emilio Castro, Director of the Subunit "World Mission and Evangelism"; the Rev. Alan Bluncy, Assistant Director of the Ecumenical Institute in Bossey; and other members of the WCC staff. Also present were the Roman Catholic priest, Father E. Emonet, Vicar General (Canton of Geneva) of the Bishop of Lausanne, Geneva and Freiburg; and Dr. D. Martensen, Secretary of the Department of Inter-Confessional Dialogue of the Lutheran World Federation.

At the Great Entrance the names of His Holiness Patriarch Dimitrios of

Constantinople, His Holiness Patriarch Pimen of Moscow and All Russia, His Beatitude Patriarch Justin of Romania, the concelebrating hierarchs, and a number of Metropolitan Damaskinos of Transylvania, the Director of the Constantinople Patriarchate Centre in Chambery, who was praying in the sanctuary, were all read out.

At the end of the Liturgy, Bishops Makariy and Pimen read the Christmas Message from His Holiness Patriarch Pimen to all the faithful children of the Russian Orthodox Church, both in the Motherland and in diaspora, translated into French by Protodeacon Gavriil Panchon.

After the singing of "Many Years," the congregation sang with wholehearted enthusiasm two Protestant Christmas carols under the direction of the Rev. Walter Makulu.

Similar solemn services with wide participation of ecumenical circles on the Great Feasts of Christmas and Easter are to a certain extent traditional in the chapel of the Moscow Patriarchate in Geneva. In the year 1978 just started, the Christmas celebrations in the chapel of our representation on Rue de Beaumont seemingly underlined the significance of the recent talks between the leadership of the WCC and the representatives of the Churches from socialist countries, including the Russian Orthodox Church, about increasing the contribution of Orthodoxy as a whole to the ecumenical movement and to the programme "Peace and Goodwill Towards Men"—the programme of ecumenical diakonia, pan-Christian witness and Gospel mission on the part of Christians from socialist countries.

One can entertain the hope that the Christmas service in the modest chapel on Rue de Beaumont, which was attended by Roman Catholics and Protestants, by monks and nuns and members of the clergy and laity, people of various ages, representatives of various ideologies, by ecumenical workers from the WCC, LWF, CEC and other inter-Christian organizations and by diplomats from international organizations and other public figures will become one of those liturgical



which are capable of spreading out into the whole world, like the "liturgy after liturgy"\* (an ecumenical term, which appeared after the Orthodox Consultations in the New Valaam Monastery in Finland in the autumn of 1977) for the service to the world in a spirit of love, brotherly cooperation, and peace, for the creation of a "just and life-sustaining society" in which everyone can participate with a feeling of responsibility and according to his abilities. We can also hope that such ecumenical meetings will help reveal communion and concord between Christians, and inspire the restoration of unity of the Christian confession of divided Christianity in the One, Holy, Catholic and Apostolic Church.

However, the ecumenical celebrations cannot overshadow the modest labours of the small Orthodox parish in Geneva, faithful to the Mother Church. It is in this parish, consisting of a limited number of parishioners of varied nationalities, that there takes place a continual renewal of communion through their joint prayer, their shared love of Christ, and good will and help given to one another. The presence at the divine service on Christmas Night of Bishop Serafim of Leningrad and the churchwarden of the second Orthodox parish of the Moscow Patriarchate in Switzerland, Mme. E. Korriupt, bears witness to the fact that the Geneva parish can always receive spiritual and moral support from various places, where Orthodox people are open to be living, who estimate faithfully the link with their own Church in Russia, be they in Zurich,usanne, Freiburg or elsewhere in the country, for whose welfare prayers are said in the chapel of the Geneva representation, just as for the welfare of the Motherland. But such fraternal support is not only to be found in Switzerland. In Rue de Beaumont one

---

\*The "liturgy after Liturgy" means the service of believers in the world inspired and spirit-filled by worship of God in church. The term was first used at one of the ecumenical meetings in Armenia in a missionary sense; in Finland this meaning was significantly widened and deepened, especially in the direction of the horizon-service of Christians for peace, justice, cooperation, etc.

can see worshippers from Paris, Brussels, London, from other European cities and even from overseas. In this manner fraternal links stretch far and thus ensure one of the necessary elements of sobornost. But the main thing, certainly, and this is what Bishop Makariy spoke of in his sermon on Christmas Night, 1978, is the spiritual link with the multi-million family of Orthodox believers "living in the Motherland".

After the service, all those present were invited to a reception. Among the guests were staff members of the USSR Permanent Representation at International Organizations and of the USSR Consulate General in Geneva, as well as journalists.

In the ecumenical movement talk is often heard of the necessity for Christian witness, of the visible signs of Christian unity, of the link between Christian unity and the unity of mankind. The divine service in the chapel of the Moscow Patriarchate's representation at the WCC described above was surely a place where the elements of witness and of unity of both Christians and of all mankind were evident. The service in question, like all services of the Orthodox Church, was a witness of "the other life", the spiritual life, extending to Heaven, and at the same time, a witness of the descent of God through the Incarnation, the Word made flesh, a witness of "peace and good will toward men".

This service showed that it is possible to witness in a concrete and visible fashion the aspiration to Christian unity in individual, perhaps spontaneous, instances of spiritual inspiration, of prayerful unity, in acts of Christian love.

May the lampada of Orthodox prayer continue to burn unextinguished in the Domestic Chapel of the Nativity of the Most Holy Mother of God on Rue de Beaumont in Geneva! And may this chapel be a place where anyone who so wishes come and fill up his lamp with holy oil for the meeting with the Heavenly Bridegroom.

Prof. NIKOLAI ZABOLOTSKY,  
Secretary of Studies of the WCC  
Programme Unit II



## 600th Anniversary of the Demise of St. Aleksey of Moscow

On February 25 (12) the Russian Orthodox Church commemorates the great saint of the Russian land—Metropolitan Aleksey of Kiev, Holy Hierarch and Miracle Worker of Moscow and All Russia. This day is celebrated annually in the Patriarchal Cathedral of the Epiphany in Moscow. February 25, 1978, marked the 600th anniversary of the saint's blessed demise.

Metropolitan Aleksey\* died peacefully at the age of 84 or 85 years and was buried in the Monastery of St. Michael's Miracle in the Kremlin (this monastery was named in honour of the miracle performed by St. Michael the Archangel in Chonae). In the middle of the 15th century, after the invention of the saint's holy relics, his feast days were as follows: February 12, the day of his demise, and May 20, the day of the invention of the relics. In 1596, it was decided to dedicate a special day—October 5—to the Holy Hierarchs of Moscow (Metropolitans Petr, Aleksey, Iona, Filipp, and Patriarch Ermogen are now commemorated on this day).

In 1947, when the 800th anniversary of Moscow was widely celebrated by Orthodox believers as well as by other people, the holy remains of Metropolitan Aleksey were moved to the Patriarchal Cathedral of the Epiphany. The first commemoration in the Patriarchal Cathedral was held on the Feast of the Holy Hierarchs of Moscow on October 17-18, 1947.

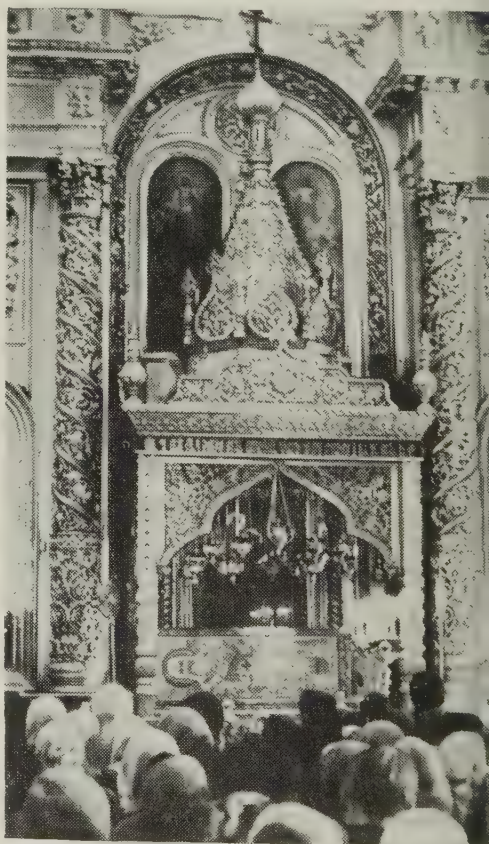
The graceful gilded and fretted canopy that seems literally to soar into the air over the shrine designed to resemble ancient tombs is well known to the Orthodox of Moscow as well as to the many hierarchs, members of the clergy and laity who visit the cathedral from other dioceses and from abroad.

On the inside of the heavy lid there is a finely embroidered image of St. Aleksey and when the shrine is open

we see him as if lying in the coffin.

Within the canopy are numerous lamps, votive offerings over a long period of time from the venerators of St. Aleksey. Here one can see the offerings from both our Russian Church and from Sister Churches abroad.

A massive candle-stand is placed asymmetrically in relation to the shrine so that the worshippers may see the saint's face. At every festal service the candle-stand becomes like an ancient *horos*—a symbol of the starry sky—regular circle of lit candles burns in sincere and heartfelt prayer to honour and glorify the saint. The lifetime of these tapers offered in prayer is short but the stream of them is endless; the prayerful fervor does not cease as their inner spiritual light invisible to the eye does not diminish.



Shrine of St. Aleksey, the Hierarch of Moscow

\* "The Life of St. Aleksey, Holy Hierarch of Moscow and All Russia, as Written by His Holiness Patriarch Aleksey", see JMP, 1978, No. 2, pp. 76-80.



His Holiness Patriarch Pimen praying before the shrine of St. Aleksey, Holy Hierarch of Moscow

His Holiness Patriarch Pimen officiated at All-Night Vigil in the cathedral on the eve of the feast, February 1978. Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, led the lity. Together with His Holiness the Patriarch, Metropolitan Nikodim; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Yuvenaliy of Krutitsy and Kolomenskoye; Metropolitan Antoniy of Minsk and Belorussia, and Bishop Iov of Zaraty conducted the polyeleos. The assembly of presbyters was headed by the dean of the cathedral, Protopresbyter Vitaly Borovoi. The assembly of official-deacons was headed by the Patriarchal Archdeacon Stefan Gavshev.

His Holiness Patriarch Pimen celebrated the Divine Liturgy and led the moleben before the shrine of St. Aleksey on the feast day itself together with the above-mentioned hierarchs and Archbishop Vladimir of Dmitriyev. During the Liturgy, the prayer for repose of souls was said for His

Holiness Patriarch Aleksey (†April 17, 1970) whose name day fell on that date.

On this notable day the whole Russian Orthodox Church stood in prayer before her heavenly patron, asking his help in everyday work and needs and glorifying his patriotic feats, his primate labours, and his services to God and his neighbours. The saint looked upon the whole Russian Church and our Motherland as upon his neighbour and his services should tirelessly be imitated.

After the moleben, His Holiness the Patriarch delivered a homily about St. Aleksey and his heavenly intercession for all those venerating his holy memory. "Today," said His Holiness, "the Russian Church is prayerfully celebrating two events—the Feast of the Iberian Icon of the Mother of God and the 600th anniversary of St. Aleksey's demise. This jubilee occasion means in the first place that St. Aleksey has now been interceding for us before God's Throne for six centuries. We know that St. Aleksey possessed the



gift of opening people's eyes. But the strength of his faith, the strength of his courageous prayer gives us also spiritual vision." In conclusion His Holiness the Patriarch expressed the wish that everyone may have the benefit of this servant of God's prayers and his intercession for them before our Lord, the Giver of blessings.

## NEWS FROM THEOLOGICAL SCHOOLS

### **Zealous Helmsman of the Russian Orthodox Church**

Today the Moscow Theological Academy and Seminary pay tribute to His Holiness Patriarch Aleksiy in connection with the centenary of his birth on November 9, 1977.

His Holiness Patriarch Aleksiy is a most significant and outstanding personality in the history of the Russian Orthodox Church.

Of the twelve Patriarchs who held this title before him he was the only one to whom God granted the privilege of guiding the Russian Church in the lofty dignity of Patriarch of Moscow and All Russia for twenty-five years.

Patriarch Aleksiy was a truly zealous helmsman who steered the ship of our Church with strong and profound faith in Divine Providence, basing his patriarchal labours on apostolic precepts, the dogmatic truths of the Orthodox Church, patristic traditions and guided the Church's life in the spirit of sobornost (the 24th Apostolic Canon) and according to the canons of the Church.

Patriarch Aleksiy's activity was multifarious and far-reaching.

During his years as Patriarch (from February 4, 1945 to April 17, 1970) our Holy Church grew in size and splendour just as, at present, under the primatial omophorion of His Holiness Patriarch Pimen, she is continuing to follow this path so greatly blessed by our Lord, proclaiming in the joy of the Eucharistic communion the kingdom of love and peace, the Christian unity of all Churches and the brotherhood of world nations.

The divine service ended but the feast in the hearts of the faithful did not: the common prayer before the saint's shroud turned into individual reverent prayer and each worshipper carried the festal gift of the ecclesiastical celebration like the precious light of a church lampada away in his heart.

One need only open the books by Patriarch Aleksiy\* to see a real reflection of his creative life, his boundless love for the Holy Orthodox Church, for his faithful children, and for his homeland.

Patriarch Aleksiy's labours and life are a true witness to his endeavour to fulfil the Lord's Commandments as outlined in the Book of Life—the Holy Gospel—and also show his observance of his monastic vows and performance of feats of prayer.

It is most notable that from his early childhood the future Patriarch Aleksiy, then Sergei Simansky, fell totally in love with God's House and divine services and served in the sanctuary on Sundays and feast days. During his student years, after graduating from the Law Faculty of Moscow University, he, it might be said, totally devoted himself to the Church: in 1900 he entered the Moscow Theological Academy and while still in his first year, took his monastic vows in the Trinity-Sergiy Lavra as Aleksiy, in honour of St. Aleksiy the Miracle Worker, Hierarch of Moscow and All Russia. The treasure-house of the Church was revealed to the young monk in all its diversity—the magnificent service, wonderful rites, holy hymns and superlative singing to the glory of God and to eternal salvation of the faithful.

The Holy Bible, the works of the Church fathers, the homilies and the life of Russia's pious ascetics, as well as the works of Metropolitan Filaret (Drozdov) of Moscow and Kolomna

Speech made in the Assembly Hall of the Moscow Theological Academy on December 14, 1977.

\* "Sermons, Addresses, Messages, Appointments, Reports, and Articles", Vols. I-IV, Moscow, 1954, 1957 and 1963.

became his *vade mecums* from those days until the end of his life.

Upon graduation from the Moscow Theological Academy in 1904 and while still a hierodeacon, he gave himself fully to the cause of serving the Russian Orthodox Church and from there went consistently *from strength to strength* until he became the Primate of the Church—the Patriarch of Moscow and All Russia.

His presence before God's altar vividly showed his utmost veneration and the exactness so characteristic of him in the celebration of divine services that were held reverentially and majestically in a spiritually aesthetic manner. Everything was beautiful: the unhurried rhythmical movements; the ritualistic censuring; precise and excellently articulated ecphoneses and readings; vestments always in accordance with the yearly cycle of feasts and commemorations.

As a priest, Patriarch Aleksiy was an example for everyone to follow and he aroused feelings of deep heartfelt prayer and a spiritual mood in worshippers.

The parishioners of the Patriarchal Cathedral of the Epiphany in Moscow will always remember the august manner in which he conducted services and read the lessons. Even when he was a ninety-year-old man, his reading of the Passion Gospels was distinct and moving and he pronounced the eternal words about the Lord's sufferings in the name of Divine Love for mankind, for every living man, for everyone of us, leaving the Gospel narrative for ever imprinted in the hearts of many thousands of the worshippers who filled the cathedral.

It should be noted also that His Holiness the Patriarch, being himself a most reverential celebrant of divine services, always demanded that the rules of the Typicon be strictly observed in God's temples: *Let all things be done decently and in order* (1 Cor. 14. 40).

The Patriarch delighted in the fervent celebration of divine services and in the people's love for the proper observance of Church Rules, because through this the believers bodily and spiritually glorified their Creator: *For*

*ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's* (1 Cor. 6. 20), said the Holy Apostle Paul.

His Holiness Patriarch Aleksiy therefore evaluated highly the spiritual beauty of rites and the holy poesy of church hymns inherited by our Church from the God-wise fathers and teachers of the Church and was a strict observer of this great treasure of the Orthodox spirit. His services, his numerous orders, his directions about the splendour of God's temples, about the proper celebration of divine services all prove this. He taught that in God's temples, these houses of prayer, everything—icons, readings, singing, and their very interior and exterior arrangements—should serve one purpose: to awaken and to encourage a prayerful mood, to edify and to strengthen faith. Everything in them should be filled with veneration, lofty feelings of love and thankfulness to God, and spiritual beauty; everything should melt the soul and edify it to fulfil God's commandments; uplift it to Heaven, communicating the worshippers in the Holy Sacraments, the Holy Eucharist, to desist from sin and to enjoy the life eternal.

The celebration of all Orthodox services, His Holiness taught, should be strictly observed by everyone participating in them (the officiants, the singers, the readers and the laymen) with reverence, with souls trepidating before God's majesty, His wisdom and goodness, in a heartfelt spirit of prayer and meekness.

Services should be conducted sedately, reverentially, both externally and inwardly, and according to the rules of the Typicon.

Thus he taught that in the order of the services and rites, in reading, in singing, in the ringing of the bells, in vestments, and in everything that concerns Church life, the Rules should be carefully observed. There should be no excesses in the temples: no artificial flowers, no unnecessary electric lamps, no vocal performances that are contrary to the spirit of Orthodoxy.

Only compositions accepted by the Church may be sung during services, that is, only those musical pieces that are of an ecclesiastical nature and con-



centrate the attention of the officiating clergy, of the choir, and of all the worshippers on the essence of the prayers and hymns, thus creating a deep prayerful mood.

The time for the singing of certain hymns and prayers should also be regulated strictly in accordance with the Typicon.

Lessons in church should also be read with meaning, unhurriedly, and expressively—psalmodically.

Amidst the multitude of his patriarchal labours and worries, His Holiness Patriarch Aleksiy possessed the gift of treating with deep heartfelt regard and fatherly love every believer, every man, and in particular those who came to the theological school to teach and to learn of Christ's love and to seek eternal salvation.

On June 1-14, 1944, the Feast of St. Justin Martyr, His Eminence, while still the Patriarchal Locum Tenens, reopened the Moscow theological school which was to become and did become the successor of the former Moscow Theological Academy and said several words of guidance concerning the nature and purpose of a theological school: "The old theological school had been staid, profound, exacting and, at times severe. Good remembrance, honour and glory to it! It has produced a galaxy of hierarchs, pastors and theologians, modest but most hardworking people in science and life. Its class character was its only fault. Today all who are following their call to serve the Holy Church in holy orders may enter the theological school."

Welcoming the teachers and pupils at the beginning of studies, the First Bishop called them "lovers of wisdom because you have been brought here by your love for spiritual, Christian wisdom—some of you to teach and others to learn".

"If you desire to absorb spiritual wisdom," said His Holiness, addressing the students, "to later put your knowledge and strength at Christ's feet, to devote them exclusively to serving His Church, this heightens the value of your good endeavour and gives us, the ministers of Church, the uplifting hope that you will, in due time, serve her as spiritually enlightened pastors." The

Vladyka then interpreted the definition of spiritual wisdom given by the Apostle James and showed how much goodness a man can acquire if he approaches to true wisdom, because Christian wisdom *that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy* (Jas. 3. 17).

Watchfully and zealously supervising in a fatherly way the Moscow Theological Academy and Seminary, His Holiness the Patriarch felt great love for these schools. In all possible ways promoting the flourishing of the academy and the seminary, he never ceased in his efforts to ensure that educated, pious priests of the Church devoted to their Motherland should graduate from them. He did everything in his power for worthy people to be prepared for the priesthood and this was particularly clearly expressed in his exhortations on presenting the croziers to newly-consecrated bishops.

What a treasure of apostolic spirit, and live patristic thought are there in these sermons! What vividness and artistry of language and style! All this, undoubtedly, inspired the new bishops and captivated spiritually the worshippers.

Presenting the crozier, His Holiness would always remind the new bishop of the great significance of the Sacrament of Consecration administered to him; underlining the deep reverence with which bishops must bear the feat of serving the Holy Church imposed upon them through the grace of the Holy Spirit: their duty to guard zealously the purity of the Orthodox faith, its holy dogmas, the rules and canons of the Church, their duty ever to inspire the pastors under them and to be an example of piety to their Orthodox people.

Patriarch Aleksiy's homily on the temple delivered at the opening of our academy's Church of the Protecting Veil, here in the Trinity-St. Sergiy Lavra, were unforgettable and spiritually edifying.

"The Lord has sent us a great gift of His Grace—the holy church consecrated today. This church in honour of the Protecting Veil of the Mother of

God has become the heart of this theological school, its sanctuary, a ladder reaching up to Heaven for prayers and faith to ascend to the Throne of God. So let us be worthy of this gift of God; let us continually rekindle the fire of love in ourselves for everything divine and sacred, keeping in mind that every one of us is a temple of God's Spirit dwelling in us."

It is truly gratifying that our theological school remembers and preserves in its heart the primatial benediction of His Holiness Patriarch Aleksiy and is successfully advancing and enriching its life and labours with the help of his kind fatherly good wishes and admonitions.

Patriarch Aleksiy devoted a lot of care and time to bringing back to the Mother Church her Orthodox children in diaspora; to strengthening the sisterly ties among all the Local Orthodox Churches, and also to increasing contacts with non-Orthodox Churches and religious associations for the sake of the great cause of Christian unity: *That they all may be one* (Jn. 17. 21).

Amidst his various primatial concerns, Patriarch Aleksiy, as the Lavra's Holy Archimandrite, gave a special place to guiding our Trinity-St. Sergiy Lavra. Bright and impressive are the results of his patronage of the great St. Sergiy's Lavra to the glory of the Holy Trinity. The Patriarch was its restorer.

The Lavra, as always, is full of the divine love radiating from the relics of St. Sergiy. Its splendid and fervent services and its highly artistic, pious and salutary singing bring joy to the worshippers. The Lavra is embellished still further by its majestic cathedrals, churches, and wonderful constructions at present being restored with the blessing and instructions of His Holiness Patriarch Pimen and thanks to the care of the superior, the Reverend Father Hieronim, who is sharing his feat of labour and prayer with all the God-loving monks of the Lavra.

Icon-lamps burn eternally at the holy shrine of St. Sergiy.

The Trinity-St. Sergiy Lavra is the glory of our Russian Church. A multitude of pilgrims come daily from all over our boundless Motherland and the

world to St. Sergiy's cloister in order to pay homage before the holy relics of this great patriot of the Russian land, the founder of the Lavra, the Miracle Worker of All Russia, and in order to share with him through prayer their thoughts and ideas, their joys and sorrows and ask him to beg for God's help in their deeds and labours, their health and salvation, for peace and prosperity.

The acts of His Holiness Patriarch Aleksiy also reflected his unceasing care, his search for and use of effective ways and means for protecting peace and peaceful life on earth, and this aroused the profound gratitude of all peace-loving people. Our people will preserve for ever in their memories his deeds during the 900-day-long blockade of Leningrad by German troops. He, his person and safety notwithstanding, as an hierarch of the Church of Christ, gave himself fully to the suffering people of Leningrad, cheering them on and strengthening their spirit and faith in the help of God and their hopes for quick deliverance and the banishment of the enemy from our land. His voice was heard and his prayers were answered.

To conclude this brief article in memory of Patriarch Aleksiy, it should be especially emphasized that his total devotion to God's will, his strict observance of the Holy Scriptures and Tradition; his scrupulous adherence to the holy dogmas, canons and customs of our Church; his witness of Holy Orthodoxy to the world; his love for the Motherland, for his Russian flock, and his good news of peace to the whole world, were the great ideals that His Holiness Patriarch Aleksiy devoutly followed throughout his life of service to the Russian Orthodox Church. Remembering Patriarch Aleksiy, his primatial acts and preserving his memory in prayer now, on the centenary of his birth, let us say from the depth of our hearts and with profound faith and hope: May God grant this zealous helmsman of the Russian Orthodox Church, His Holiness Patriarch Aleksiy, eternal rest in His heavenly mansions!

May he be remembered from generation to generation!

**Professor ALEKSEY GEORGIEVSKY**



## The Celebration in Torzhok of the 300th Anniversary of the Invention of St. Arkadiy's Relics



The first thing in the morning on September 13, 1977, the Orthodox believers of Torzhok and adjoining districts hurried to the local Church of St. Michael the Archangel in order to celebrate in prayer the 300th anniversary of the invention of the holy relics of St. Arkadiy\* Novotorzhsky of Vyazma, the Miracle Worker. It was previously intended to celebrate the anniversary on August 14-27 but because of unexpected delays in completing the church's repairs, the celebrations were postponed to September 13 with the blessing of Archbishop Germogen.

The holy relics of St. Arkadiy Novotorzhsky were invented on July 11, 1677, but the Novotorzhsky Monastery of Sts. Boris and Gleb held its annual celebration of the saint's canonization on August 14 and not on July 11. This is probably connected with the fact that the holy relics of St. Arkadiy were solemnly translated from the ruined Cathedral of Sts. Boris and Gleb on August 14, 1785. It was placed in a closed vault in the magnificent new Cathedral of Sts. Boris and Gleb built on the same spot (1789), in the side-chapel of St. Catherine the Great Martyr (this side-chapel was later re-dedicated to St. Arkadiy).

Archbishop Germogen of Kalinin and Kashin arrived in Torzhok at 10 a. m. At the church's entrance the archpastor was cordially welcomed, in accordance with an old custom, by the members of the church council and numerous worshippers. Members of the clergy, both local ones and others who had come from many of the diocese's parishes, met the archbishop with due solemnity. All of them concelebrated the Divine Liturgy with the Vladyka. The rector, Archpriest Boris Bakharev, delivered a salutatory address. The local choir sang during the Liturgy.

At the Lesser Entrance two priests

were honoured with patriarchal awards: Hegumen German Garanchev, Rector of the Church of the Protecting Veil in the village of Pokrovskoe, Firov District, received an ornamented cross, and Father Petr Zaitsev, Rector of the Church of the Kazan Icon of the Mother of God in the village of Chamerovo, Veseyegonsk District, was raised to the rank of archpriest.

After the Gospel reading, Vladyka Germogen delivered a sermon about St. Arkadiy in which he noted that this holy servant of God had heard the call of God's grace. He took upon himself the yoke of the Lord's commandments and with a meek and obedient heart followed these. And it was still here, on earth, living in the hardest conditions that the saint attained blessed peace of soul and that his earthly feat was crowned with the gift of working miracles.

After the Prayer Before the Ambo a festal moleben was held followed by a procession round the church with the holy icon of Sts. Efrem and Arkadiy Novotorzhsky the Miracle Workers (for a picture of this icon see *JMP*, 1977, No. 7, p. 65). "Many Years" was then intoned.

St. Arkadiy is a locally venerated saint. But he is venerated not only in the ancient town of Torzhok. This servant of God is known in the whole region of Tver and beyond its borders. In the spiritual centre of the Tver believers, the episcopal Cathedral of the "White" Trinity in Kalinin, St. Arkadiy is ever commemorated.

There is a side-chapel in the cathedral church dedicated to St. Efrem Novotorzhsky the Miracle Worker. But the Tver believers do not conceive of Sts. Efrem and Arkadiy separately. On the feast days of these servants of God, services are held in the cathedral church in their honour: All-Night Vigil for St. Efrem, and a service with the great doxology for St. Arkadiy. The clergy of the cathedral church at all the divine services (on ferias, feasts and Sundays—at Dismissal) mention the

\* "St. Arkadiy Novotorzhsky of Vyazma", see *JMP*, 1977, No. 7, pp. 64-72.

ames of "our Holy Father Efrem and his pupil Arkadiy Novotorzhsky the Miracle Workers". During the molebens in the cathedral one may frequently hear the response—"Holy Father Arkadiy, pray to God for us".

There is no akathistos to St. Arkadiy but his name is frequently mentioned in the akathistos to St. Efrem Novotorzhsky (Moscow, Synodal Printing House, 1895).

\* \* \*

We would like to mention another 100th anniversary directly connected with St. Arkadiy Novotorzhsky.

In the year of 1677—the one in which the holy relics of the saint were inventoried—a wonderful Russian icon-painter, Simon Ushakov, painted an icon. Its size is 100×140 cm. It is made of four pieces of lime-wood board held together by two dowels and two dove-tail joints. This is covered with texture on which gesso is spread. The three magnificent figures of the holy servants of God who shone forth in the Land of Russia are masterfully drawn in egg tempera: St. Vladimir Equal to the Apostles (portrayed in the centre),

and Sts. Arkadiy Novotorzhsky (on the right) and Moisei Ugrin (St. Moisei was a brother of St. Efrem Novotorzhsky). In the upper part of the icon the "Sign" of the Most Holy Mother of God is portrayed.

There is an inscription at the bottom of the icon: "The year of 7185 [1677]. This icon was painted by the painter Pimin Fedorov, called Simon Ushakov, with his pupil Georgiy. The icon was ordered by Hegumen Dionisiy of the Monastery of the Presentation of Our Lord, in the fulfilment of his vow." Simon Ushakov (1626-1686) was one of the leading staff painters of the tsar: at first he worked in the silver workshop (1648-1664), and then in the Armoury (1664-1666), where he founded and headed the school of icon-painting.

"This icon," reads "The Description of the Tver Museum" (L. K. Zhiznevsky, Moscow, Synodal Printing House, 1888), "...should be considered one of his [Simon Ushakov's] best creations." Like his other works, this icon is notable for its precise painting, the spirituality of the saints' faces, and its complete accordance with the iconographic



**Festal procession round the Church of St. Michael the Archangel in the town of Torzhok on September 13, 1977**



canons. At first the saints' heads were surrounded by engraved gilded metal wreaths but these were later replaced by haloes painted in golden ochre.

The icon is at present in the collection of the Kalinin Region art gallery whither it was transferred in February 1937 from the Kalinin Region Local History Museum (the former Tver Museum) which had acquired it in 1878 in Torzhok from Archimandrite Antoni of the Novotorzhsky Monastery of Sts. Boris and Gleb. The monastery's inventory of 1797 notes that in the corridors of the Church of the Entry of Our Lord into Jerusalem there is "a depiction of the Orthodox Prince Vladimir and of the holy fathers, Moisei and Arkadiy..."

(see SAKR Fund, 185, list 2, storage unit 358, overleaf 9).

We do not know at whose request St. Arkadiy was painted. But it is obvious that the saint in those far-off days was chosen to be someone's heavenly patron. It is equally obvious that the spiritual thread of prayerful veneration of St. Arkadiy started in ancient times. Now, 300 years after this servant of God performed his venerable and unusual feat—that of following Christ and of complete self-abnegation, complete renunciation of his "I" in Christ's Name—now, just as in those days, he is commemorated solemnly and with reverence.

Archpriest VASILII VYSHTYKALYUK

## After 56 Years of Separation

(Pilgrims from Hungary in Russia)



With the blessing of Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations and ruling hierarch of the Hungarian Orthodox Deanery, a group of parishioners of the Church of St. Sergiy of Radonezh in Budapest headed by its rector, Archpriest Ioakim Babinets, was in our country from July 16 to 29, 1977.

The arrival of the pilgrims was timed to coincide with the Feast of the Invention of St. Sergiy's Relics, July 18 (5). The pilgrims, of whom the majority were Russians, who way back in childhood or in youth had found themselves beyond the bounds of their native land, for the first time, after a 56-year separation with their homeland, stepped out onto their native soil at Sheremetyevo Airport on Saturday July 16. Here, as in Leningrad and in Odesa, where we went later, the weather was overcast and rainy. But the love, warmth and cordiality with which we were met seemed to have an effect on the weather: at times it became sunny and warm, as though especially for us.

On July 17, the seventh Sunday after Pentecost, we worshipped in the Patriarchal Cathedral of the Epiphany at Divine Liturgy which was conducted by Archbishop Pitirim of Volokolamsk. We

were all seized by a feeling of profound spiritual rapture in this magnificent cathedral, at the solemnity of the service, the beautiful singing of the choir, and the sincere emotion of all the worshippers who thronged the enormous cathedral.

The author of these lines had the honour of participating in the services in all the churches where the pilgrims worshipped.

It was with great spiritual joy that we attended All-Night Vigil on the eve of the Feast of St. Sergiy in the Church of Sts. Peter and Paul in Lefortovo, Moscow. In the side-chapel dedicated to St. Sergiy, a large assembly of the clergy led by the rector, Archpriest Matfei Stadnyuk, sang an akathistos to the saint.

The climax to our pilgrimage was participation in the Feast of the Invention of the Relics of St. Sergiy in the Trinity-St. Sergiy Lavra in Zagorsk.

We experienced unforgettable feelings when, still from afar, we caught sight of the golden cupolas of the cathedrals and churches of the Lavra and then the multitude of people thronging not only the churches but also the grounds of the Lavra, when "with one mind and one mouth", together with His Holiness Patriarch Pimen, the metropolitans, archbishops, bishops, the

great assembly of the clergy and laity, we offered up our ardent prayers for peace throughout the world, the welfare of the Holy Churches of God, and the salvation of the souls of all the faithful children of the Holy Russian Church.

The solemnity of the services, the beautiful singing of the choir and all the believers, the presence of a great number of hierarchs and clergymen was a revelation to us, Orthodox believers of Hungary, and it moved and filled our hearts with exaltation and peace.

We too, amongst the multitude of faithful, had the opportunity of paying homage at the shrine of St. Sergiy of Radonezh, the holy man of God.

After the festal meal, we, along with other foreign guests, were shown the Lavra cathedrals and other sights of the great Russian holy place.

Along with the other foreign pilgrims we had the great pleasure of being presented to His Holiness Patriarch Pimen and of receiving his blessing. Our ruling hierarch—Metropolitan Yuvenaliy—and his deputy at the Department of External Church Relations, Bishop (now Archbishop) Khrizostom of Kursk and Belgorod, also spared us their attention.

In Moscow, over the next two days, we toured the churches, the Novodevichy Convent, the Kremlin and its cathedrals, and other places of interest—we visited the USSR Exhibition of Economic Achievements, saw the Moscow State University on Lenin Hills, the Ostankino television tower, as well as museums and art galleries.

The next place of call on our pilgrimage was Odessa, where we were received with open arms by the venerable fathers, who, with the blessing of Metropolitan Sergiy of Odessa and Kherson, did everything to make our stay in their city as pleasant as possible.

In the Odessa Dormition Monastery and in the city churches, just as in Moscow, Leningrad and everywhere we went, we became convinced that the greatest wealth of the Russian Orthodox Church is her believers, who both in the morning (as in Odessa, where the Akathistos is sung before the Kasrovskaya icon of the Mother of God at 7 a. m.) and in the evening during

All-Night Vigil, which ends at about 10 p. m. (and sometimes even later), thronged the churches and offered fervent prayers to God.

Thanks to the paternal care of Metropolitan Sergiy we were able to become acquainted with the religious life of the faithful in Odessa. We also looked round museums and parks, and acquainted ourselves with the achievements of Soviet people in peacetime and also with the heroic feat which the people of Odessa, like the whole Soviet people, accomplished in the struggle with the fascist invaders during the Great Patriotic War.

Leningrad enthralled us with its beauty, its wide avenues, its numerous bridges and canals. And here the hospitable Metropolitan Nikodim of Leningrad and Novgorod along with his closest helpers did everything to make us feel Russian hospitality and love. During the time of our short stay there we managed to see a great deal, but naturally, were not able to see everything that Leningrad is famed for. We were deeply captivated by the splendour of the numerous churches and the solemn services attended by a multitude of the faithful. We bowed before the earthly remains of the heroic soldiers and civilians of Leningrad who were laid to rest at the Piskaryovskoe Cemetery.

In Moscow, before our departure home, His Grace Khrizostom held a farewell reception in our honour, at which the pilgrims shared impressions from their journey. Vladyka Khrizostom took an interest in the life and activity of our parish, pronounced some fatherly advice and blessed us.

On behalf of all our pilgrims I would like to express heartfelt thanks for the chance that was offered us of visiting the Soviet Union, and for their cordial reception I would like to thank Metropolitan Nikodim, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Sergiy of Odessa and Kherson, Archbishop Khrizostom of Kursk and Belgorod and all their helpers, and especially Archpriest Leonid Nedaikhlebov and Valentin Evgrafovich Kokovin, and the many people who worked to ensure that our stay on Russian soil was as pleasurable as possible.



Fulfilled was the cherished dream of some of the parishioners of the Church of St. Sergiy of Radonezh in Budapest, who, through the whim of fate, found themselves far away from their homeland, that they might once again be on their native soil, bow to their native shrines, directly commune with the burning and profound faith of the Russian people, and see the achievements of their flourishing homeland.

His Holiness Patriarch Pimen, the hierarchs and their associates, the believers in the churches and many other Russian people met us like their nearest and dearest, and we felt that we had

arrived home, in the native land of the Holy Mother Church of Russia.

When we returned home we recounted all that we had seen and heard, our impressions from our two-week stay in the Soviet Union, to our relatives and friends.

A detailed account of the journey of our group of pilgrims to the shrines of Russia is printed in our Orthodox church journal *Egyhazi Kronika* ("Church Chronicle") which is published in Budapest in Hungarian.

**Archpriest IOAKIM BABINETS**

Budapest, Hungary

## Episcopal Visit to the Hungarian Orthodox Christians

**T**he Hungarian Orthodox Parishes in Hungary which come under the jurisdiction of the Moscow Patriarchate, in accordance with the organizational statute adopted in 1949, observe the ecclesiastical year according to the new calendar with the exception, of course, of Easter. For several years now it has been the practice of our ruling hierarchy (at present Metropolitan Yuvenaliy of Krutitsy and Kolomna) to visit the Hungarian parishes at Christmas.

For Christmas of 1977/1978, Metropolitan Yuvenaliy was unable to come to Hungary and sent us Bishop Iov of Zaráisk, his deputy at the Department of External Church Relations. Bishop Iov arrived in Budapest on December 23, 1977, accompanied by Protodeacon Vyacheslav Chernyshov of the All Saints Cathedral in Tula. The distinguished guest was met at the airport (and on departure—was seen off) by the superintendent dean, Archpriest Dr. Feriz Berki, Archpriest Ilés Berki of the Church of the Dormition in Budapest, and also by Ioakim Babinets, Rector of the Russian Church of St. Sergiy of Radonezh in Budapest.

On Christmas Eve, December 24, Bishop Iov attended Divine Liturgy and then All-Night Vigil in the Dormition Church.

After All-Night Vigil, the bishop and

the protodeacon took part in the ceremony of lighting the candles on the Christmas tree at the home of the superintendent dean.

On Christmas Day, Bishop Iov celebrated Divine Liturgy in the Church of the Dormition with Archpriest Feriz Berki, Archpriest Ilés Berki, Archpriest Ioakim Babinets and Protodeacon Vyacheslav Chernyshov. The huge church was crowded with worshippers. The Orthodox Christians of Budapest were overjoyed not only over Christmas but also over the hierarchical service, the majestic beauty of which they can enjoy only on rare occasions. The parishioners of the Russian Church of St. Sergiy of Radonezh also attended the Liturgy according to long-established custom.

Before the Liturgy, Bishop Iov blessed the young parishioners of the Church of the Dormition, Geza Szabo and György (Georgiy) Horvat, to the office of psalm-readers, and at the Lesser Entrance bestowed the award of His Holiness Patriarch Pimen—an ornamented cross—upon Archpriest Ioakim Babinets, in recognition of his unblemished ministry for thirty years.

At the end of the Liturgy, Archpriest Feriz Berki, on behalf of the clergy and laity, warmly welcomed Bishop Iov and the protodeacon accompanying him and thanked them for the fact that their presence and celebration had



**Bishop Iov of Zaraisk blessing a reader in the Church of the Dormition in Budapest**

made the present Christmas especially joyful and magnificent.

Bishop Iov conveyed the blessing of His Holiness Patriarch Pimen and of Metropolitan Yuvenaliy to the Orthodox clergy and parishioners of Budapest. Then Vladyka Iov delivered a sermon on the meaning of the "Word made flesh" for the salvation of mankind.

A reception was held in the home of the superintendent dean during which Bishop Iov talked with Hungarian and Russian believers, and also with representatives of the Greek Embassy, who had attended the Liturgy.

The Christmas dinner in honour of the distinguished guest was given by Archpriest Feriz Berki in the Dunainerkontinental Hotel. It was also attended by the clergy of Budapest.

On the second day of Christmas, the Synaxis of the Most Holy Mother of God, Bishop Iov, accompanied by Archpriest Feriz Berki, Archpriest Ioakim Babincts and Protodeacon Vyacheslav Chernyshov, went to the town of Nyiregyhaze (in north-eastern Hungary). The guests were met by Hegumen Mózes Piko, Rector of the Holy Trinity

Church in the town of Miskolc. Father Mózes is temporarily carrying out the duties of the rector of the Chapel of St. George the Victorious in Nyiregyhaze.

The Hungarian Orthodox parish in Nyiregyhaze was founded in 1943 by Archpriest Sergiy Galetsky (†1972). The parish disposes of just a chapel, which along with the residence of the priest is situated in a detached house with a small garden in the centre of the town. Hegumen Mózes had the chapel recently repaired; during the reconstruction the iconostasis and hierarchical stall from the disused church in the town of Tokaj were set up in the chapel.

The parishioners of Nyiregyhaze were deeply touched by the visit of Bishop Iov—it was the first time that a hierarch had visited them and celebrated Divine Liturgy.

At the end of the service, Hegumen Mózes welcomed His Grace Iov. Then the Vladyka addressed the faithful, calling upon them to strengthen their faith in God and to love one another. A dinner was given at the Szabolcs Hotel in honour of Bishop Iov. It was



also attended by the clergy who had come with the Vladyka, and by representatives of the Nyiregyhaze parish and of the Hungarian Orthodox parish in Miskolc.

On the same day, Bishop Iov and the clergy paid a courtesy visit to Dr. Imre Timka, Uniate Bishop of Hajdudorogy, who resides in Nyiregyhaze. In their talk the bishops touched upon the joint efforts of the Christian Churches in peacemaking.

In the evening, Bishop Iov and the clergy accompanying him returned to Budapest.

At midday on December 27, Imre Miklos, State Secretary of the Hungarian People's Republic and President of the Hungarian State Office for Church Affairs, received Bishop Iov, the superintendent dean, Archpriest Feriz Berki, Archpriest Ilés Berki and Protodeacon Vyacheslav Chernyshov. During the meeting, which took place in a

spirit of warmth, current problems of the Hungarian Deanery of the Moscow Patriarchate were discussed.

In the afternoon Bishop Iov and his companions visited Dr. K. Toth, the Bishop of the Danube District of the Reformed Church in Hungary and General Secretary of the Christian Peace Conference. Dr. K. Toth is linked by ties of brotherly love with many representatives of the Russian Orthodox Church.

On December 28, Bishop Iov, accompanied by Protodeacon Vyacheslav Chernyshov, departed for Moscow.

When we recall the Christmas day in which one of the hierarchs of our Moscow Patriarchate participated with us, we offer praise to the Lord and hope that in the future we will not be deprived of such exalted spiritual joy.

**Archpriest FERIZ BERKI**

Budapest, Hungary

## "Praying in Russian Churches Enriched Us Spiritually"

I could hardly find a more fitting title for this my modest account of the impressions from the pilgrimage of a group of eight parishioners from the Russian Orthodox Church of St. Nicholas in Milan, headed by its rector, Hegumen Evlogiy Hessler, than the title "A Golden Tale".

Not only were the cupolas, iconostases and ancient icons that filled our souls with light of gold, but so was the cordial reception extended to us pilgrims and the attitude to us of all the clergy whom we had occasion to meet. Praying in Russian churches and monasteries enriched us spiritually and enthralled our emotions with the stern beauty of Russian icon painting and all of Russian ecclesiastical art.

In the Department of External Church Relations of the Moscow Patriarchate we were warmly received by the deputy head of the department, Archimandrite Mefodiy.

We had the good fortune to attend the service conducted by His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany on the Feast of the Transfiguration of the Lord.

It is hard to describe what we experienced when we first caught sight of the Patriarchal Cathedral—the symbol of Russian Orthodoxy, and felt that we, too, were drops of water from one great ocean, the faithful of Russia, and that our prayers were joining, in the Patriarchal Cathedral, with the prayers of the Russian people for goodness, peace and friendship among men.

After Moscow our pilgrimage took us in Smolensk, Minsk, Leningrad and Pskov. All these cities produced a profound impression on us, each one displaying its interesting and varied features and filling our hearts with delight.

To list everything would be impossible, but one cannot help recalling the magnificent Cathedral of the Dormition in Smolensk; the moving service and the wonderful choir in the Cathedral of the Holy Spirit in Minsk; the atmosphere of spiritual peace in the Pskov Pechery Monastery; the joy of being in the Trinity-St. Sergiy Lavra with its priceless treasures of ecclesiastical art which are preserved in its churches and in the Theological Academy. In the

Pskov-Pechery Monastery we attended the solemn service on the Feast of the Dormition of the Most Holy Mother of God and took part in the religious procession. Our trip to Pushkinskie Gory, where we breakfasted under the centuries-old trees, was like something out of a fairy-tale. It seemed as though the ancient beauty had been frozen in a moment and the musical sounds had died down.

Beauty in art, as in nature, cannot be changed. In Russia the beauty of art fuses with the beauty of nature and with the beauty of the Russian soul. Russian beauty captivates one to such an extent that at first there is sadness and pain and then a calm spreads over and one finds peace in one's soul.

Our hearts were able to experience all this thanks to the Russian clergy, who did so much for us, and we will never forget it.

We had moving meetings with Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and also with Metropolitan Antoni of Minsk and Byelorussia,

Metropolitan Ioann of Pskov and Porokhov, and with Bishop Feodosiy of Smolensk and Vyazma, all of whom blessed us and through their warm disposition towards us called forth answering feelings of joy in us.

It is with gratitude that we recall Archpriest Leonid Chekhovsky and Archdeacon Boris Gensitsky in Smolensk; Archpriest Mikhail Buglakov and Deacon Leonid Bozhko in Minsk; Archpriest Vyacheslav Klyuzhev, who looked after us like a father in Leningrad; and Archimandrite Gavriil and Archimandrite Eleazar in Pskov and in the Pskov-Pechery cloister.

We must also thank Sergei Gordeyev of the staff of the Department of External Church Relations, who was ever a good, kind and patient companion to us.

In all the churches and cloisters that we visited many prayers were offered and tears of faith shed. For all this, many thanks.

TATIANA de BARTOLOMEO

Milan, Italy

## Feast Days in the Russian Orthodox Mission in Jerusalem

**T**he new head of the mission, Archimandrite Nikolai Shkrumko, was ceremonially welcomed on September 8, 1977.

A thanksgiving moleben was held in the Church of St. Alexandra the Empress and Martyr. Archimandrite Nikolai delivered an address and conveyed the blessing of His Holiness Patriarch Pimen to the mission staff and the nuns of the Gorneye Convent.

On September 25, the head of the mission paid his first official visit to His Beatitude Patriarch Benedictos I of the Holy City of Jerusalem and All Palestine.

His Beatitude Patriarch Benedictos, attended by his secretary and interpreter, Archimandrite Theodosios, received Archimandrite Nikolai and the members of the mission accompanying him—

Hegumen Panteleimon and the newly-arrived Deacon Nikolai Guryanov—in the Throne Room of his Patriarchal Palace, which is in Little Galilee.

Archimandrite Nikolai presented letters from His Holiness Patriarch Pimen to His Beatitude Benedictos and delivered a salutatory address.

Patriarch Benedictos (he is eighty-five years old) blessed Archimandrite Nikolai and Deacon Nikolai Guryanov.

In his reply His Beatitude Patriarch Benedictos said among other things: "I thank His Holiness Patriarch Pimen for his holy prayers and his brotherly love for me.

"I thank the Holy Synod of the Moscow Patriarchate and Metropolitan Yuvinaliy of Krutitsy and Kolomna for remembering me in their prayers.

'As Patriarch of the Church of Jerusalem I am always steadfast in my at-



titute to the Russian Orthodox Church, to the Russian Orthodox Mission, and, in particular, to all the archimandrites who head this mission, since they are the envoys of the Patriarch of Moscow and All Russia and represent the Russian Orthodox Church in the Holy Land. I always pray for His Holiness Patriarch Pimen, for the metropolitans, archbishops, bishops and clergy and for all Orthodox people in Russia; and now I pray for Archimandrite Nikolai, the new head of the Russian mission and for his associates."

On October 10, Archimandrite Nikolai, accompanied by Hegumen Panteleimon, paid an official visit to the Minister of Religious Affairs of Israel, Dr. Aharon Abu-Hatsir. The General Director of the Department of Christianity of the Israeli Ministry of Religious Affairs, Dr. Israel Lippel, and the Director of the Department of Christianity, Daniel Rossing, were present.

\* \* \*

September 9, 1977, the name day of His Holiness Patriarch Pimen, was marked with solemnity and spiritual elevation and enthusiasm at the Russian Orthodox Mission.

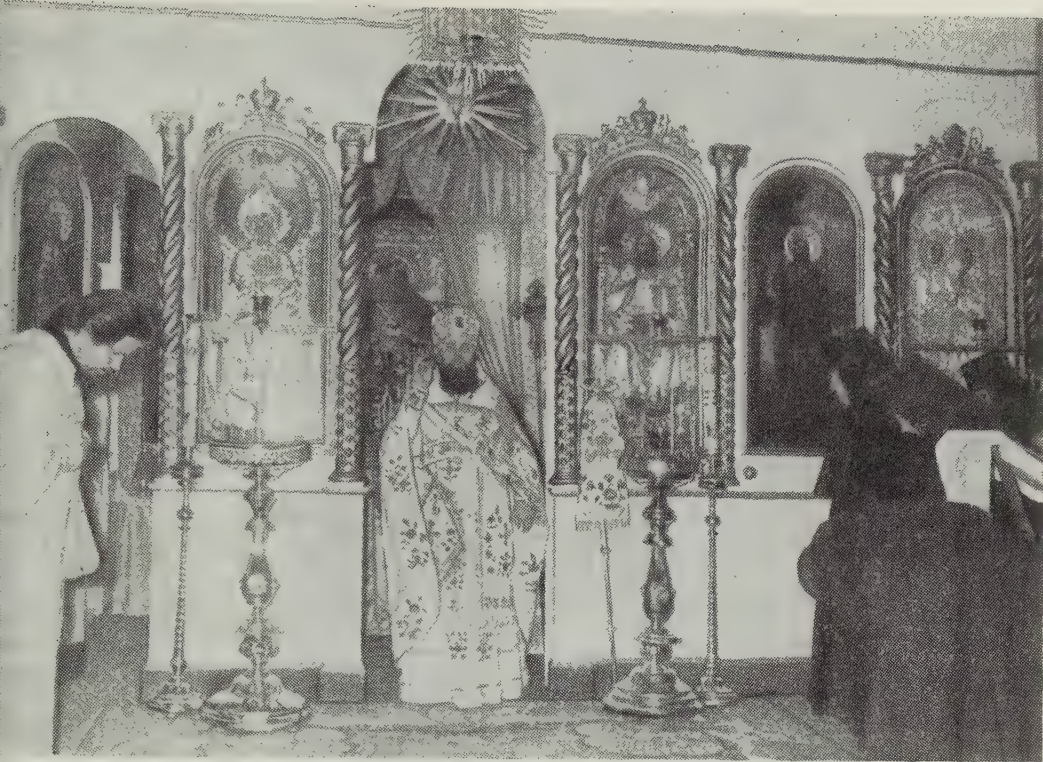
Divine Liturgy started at precisely 8 a.m.; all the archpastors and clergy of the Patriarchate of the Church of Jerusalem were invited to attend. With the blessing of Patriarch Benedictos the festal service was led by Archbishop Stephanos of Gaza. Archimandrite Nikolai, the head of the mission; Archimandrite Theodosios and Archimandrite Irineos of the Church of Jerusalem; Archimandrite Vasile, the representative of the Romanian Orthodox Church in Jerusalem; Hegumen Panteleimon; many Greek and Arab priests, and Deacon Nikolai Guryanov, officiated with Archbishop Stephanos.

Metropolitan Basilios of Caesarea, Metropolitan Germanos of Petra, Arch-



The Gorneye Convent. Archimandrite Nikolai, Head of the Russian Orthodox Mission in Jerusalem, with members of the mission. Hegumenia Sofronia with the nuns of the Gorneye Convent





**Archimandrite Nikolai, Head of the Russian Orthodox Mission, celebrating Divine Liturgy in the Church of the Kazan Icon of the Mother of God, 1977**

bishop Diodore of Amman and other bishops and clergy of the Orthodox Church of Jerusalem, attended the service in the sanctuary.

After the festal moleben, Archimandrite Nikolai thanked Archbishop Stephanos and all who had gathered for the feast day prayer, for their attention and love for the Russian Orthodox Mission in Jerusalem, for the Russian Orthodox Church and for her Primate. Then "Many Years" was sung in honour of His Beatitude Patriarch Bedectos, His Holiness Patriarch Pimen, Archbishop Stephanos, the celebrants, and all those present in the church.

\* \* \*

In the small church dedicated to the Kazan icon of the Mother of God in the Gorneye Convent solemn services were held on November 4, 1977, its patronal feast.

The services on the patronal feast and on the eve were conducted by Archimandrite Nikolai, the head of the

mission, and Hegumen Panteleimon, a member of the mission, in concelebration with Deacon Nikolai Guryanov.

Early in the morning of the feast day, before the start of Divine Liturgy, a moleben with the blessing of water was held.

At precisely 6 a. m. the nuns of the Gorneye Convent met the head of the mission.

Roman Catholic priests from Italy, France and West Germany attended the Liturgy. Many nuns received Holy Communion.

After the Liturgy, a festal moleben was held with a procession round the church.

Archimandrite Nikolai congratulated all those who were in the church on the occasion of the patronal feast of the convent and urged them to turn always to the Mother of God for Her intercession with firm faith and hope in Her grace-bestowing assistance.

**Hegumen PANTELEIMON**

The Holy City of Jerusalem



# IN THE DIOCESE

## Diocese of Leningrad

On September 12, 1977, the Feast of St. Alexander Nevsky, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, held divine services in the Holy Trinity Cathedral at the Aleksandr Nevsky Lavra on the occasion of the patronal feast. The celebration of Divine Liturgy was followed by a festal procession round the cathedral.

## Diocese of Argentina

On April 2, 1977, the eve of Palm Sunday, Archbishop of Buenos Aires held a Night Vigil in the Annunciation Cathedral.



nos Aires commenced at 6 p.m., local time. Orthodox compatriots had gathered in the Russian church in Bulnez Street. His Grace Platon together with members of the clergy and laity offered up fervent prayers to the Redeemer of mankind. In accordance with custom, Vladyka Platon blessed the willow branches—symbol of the palms with which people had come out to meet the Saviour of the World in Jerusalem.

April 7, Maundy Thursday, coincided with the feast of the Annunciation—patronal feast of the cathedral. Divine service with the reading of the Twelve Gospels, Bearing Forth of the Epitaphion and the Office for the Burial of the Saviour—all were held by Vladyka Platon.

On Good Friday, in the evening, the Vladyka performed divine service with the Bearing Forth of the Epitaphion in an Antiochene church since the Metropolitan Melitios of the Antiochene Orthodox Church was not in Buenos Aires at the time. At the service, supplications were made for granting good health to His Beatitude Patriarch Elias IV of Antioch the Great and the East and His Holiness Patriarch Pimen of Moscow and All Russia. At ten o'clock (as it was agreed beforehand) the procession carrying the Epitaphion and led by Bishop Platon moved along the street to meet on their way another procession with the Epitaphion, this one led by Greek Bishop Timotheos of the Constantinople Orthodox Church. The procession stopped before the Greek episcopal Cathedral of St. George the Victorious and here the hierarchs, members of the clergy and laymen prayed for the health of the Primate of the three Sister Churches: of Constantinople, Antioch and Moscow.

The procession was accompanied by an orchestra which played the melody of troparia from the Office for the Burial of the Saviour. The Greek Embassy staff with Ambassador Ioannes Sosidis participated in this solemn procession.

After Easter Matins which was commenced by Vladyka Platon in the narthex (in accordance with custom), the cathedral resounded with joyful Paschal greetings: "Christ is risen!"—"Christ is risen indeed!"

At this glorious moment our compatriots crowded the cathedral and since it could not accommodate all of them many had to stand on the street. Together with their Mother Church which is far away but close in spirit they experienced the joy in the Risen Christ the Saviour, the joy of sensing that Christ is the Truth, resurrection and Life.

At the end of the Easter service all the believers formed a line in the yard in preparation for the blessing (in accordance with old Russian custom) of the Easter eggs, kulichi and paskhi—symbol of Easter rejoicing. All the offerings were blessed by the Vladyka to the singing of the troparion "Christ is risen". But the believers did not hurry home; despite their fatigue they proceeded to the hall where they had their first Easter breakfast with their archpastor.

On the first day of Easter, April 10, at 6 p.m., representatives of the Sister Churches: Bishop Timotheos (Constantinople), Bishop Platon (Russian), Archimandrite Juan Abud (Antiochene) and representative of the Armenian Church, Archbishop Papken Abadian, gathered in the Greek cathedral church to share Easter joy in common prayer. At Easter Vespers the Gospel was read in Spanish, English, Arabic, Armenian, Church Slavonic and Greek—a symbol of the Risen Lord being glorified in all tongues.

*Father ROSTISLAV SHVETS*

## Diocese of Kirov

On April 17, 1977, the second Sunday after Easter, of the Apostle Thomas, at Divine Liturgy held in the episcopal Cathedral of St. Serafim in Kirov, Archbishop Mstislav of Kirov and Slobodskoi ordained Deacon Vasilii Galich (of the Church of St. Catherine in Slobodskoi) presbyter to serve in the Church of the Saviour in the village of Spaso-Talitsa. He also bestowed on Archpriest Vasilii Rychkov an epigonation—patriarchal award.

On May 15, the sixth Sunday after Easter, of the Blind Man, His Grace celebrated Divine Liturgy after officiating at All-Night Vigil on the eve in the Church of the Annunciation in the settlement of Lalsk.

At the All-Night Vigil, Vladyka Mstislav bestowed on the rector, Archpriest Ioann Paramonov a mitre—patriarchal award. With the Patriarch's blessing Deacon Ioann Uvarov was raised to the rank of protodeacon.

Archbishop Mstislav noted the good ministry of the rector and called on the parishioners to preserve perfect peace in their parish, in their families and among themselves. His Grace thanked the church council for its care for the House of God and the heartfelt welcome accorded him. Having blessed all those present the Vladyka left for Kirov.

On October 21 (8), the diocesan clergy and laity commemorated St. Trifon of Vyatka the Miracle Worker. That day marked the 10th



anniversary of the archbishop's service in the Kirov Diocese.

On the eve, October 20, in the St. Serafim Cathedral's crypt church dedicated to St. Trifon the akathistos to the saint was read by members of the cathedral clergy at 5 p.m. The All-Night Vigil, prior to which a ceremonial welcome was given to the Vladyka, commenced at 6 p. m.

On the feast, Divine Liturgy was celebrated by His Grace with the assistance of members of the cathedral clergy and those from other parishes. After a festal moleben was held and "Many Years" sung, best wishes were offered to the archbishop by Archpriest German Dubovtsev, dean of the cathedral, on behalf of the clergy, and by the churchwarden—on behalf of the cathedral council and parishioners.

Archbishop Mstislav thanked all for their good wishes and asked them to pray for him as he always did for his flock. Then he blessed the worshippers.

**Diocese of Perm** On January 18, 1977, the eve of Epiphany, and on January 19, the Feast of the Baptism of Our Lord, Archbishop Nikolai of Perm and Solikamsk officiated at divine services in the

episcopal Cathedral of the Holy Trinity in Perm and preached on the Great Hagiasma—holy water of Baptism. Despite the hard frost on the eve and on the feast day itself, Vladyka Nikolai conducted the Great Blessing of the Waters in the churchyard which was crowded with believers.

On Easter Monday, April 11, His Grace celebrated Divine Liturgy in the Church of All Saints in Perm, on April 12, Easter Tuesday in St. Nicholas Church in Nizhnyaya Kurya Perm. After the festal processions round the above churches, the Vladyka preached and blessed the worshippers.

On May 9, the Feast of St. Stefan, Bishop of Velikoperm, Archbishop Nikolai celebrated Divine Liturgy (and on the eve officiated at All-Night Vigil) in the cathedral church which was thronged with members of the clergy and laity. Many of the diocesan clergy were honoured with patriarchal or hierarchal awards. A mitre—patriarchal award—was bestowed on Archpriest Veniamin Arkhipov.

After the Gospel reading, His Grace delivered a sermon on St. Stefan who had preached the Good News to heathens in the Perm territory. On the occasion of Victory Day, the Vladyka re-



Archbishop Nikolai of Perm and Solikamsk with members of the clergy and laity after the divine service to mark the 130th anniversary of the Church of All Saints in Kungur, June 5, 1977

minded the congregation how greatly the victory over Nazism had cost our Motherland.

After a festal procession round the cathedral, His Grace greeted all those present and urged them to live in peace and love so that the time may come when people would not even know the word "war".

June 5, the 1st Sunday after Pentecost, of All Saints, marked the 130th anniversary of the Church of All Saints in the town of Kungur. On this occasion Divine Liturgy (and All-Night Vigil on the eve of the feast) was celebrated before a large congregation in the above church by Archbishop Nikolai assisted by members of the local clergy and those who came for the feast. Before the Liturgy, His Grace was accorded a ceremonial welcome in the church by its rector, Archpriest Boris Bartov, and members of the church council. The rector gave a brief account of his church and noted that his two predecessors had become hierarchs of the Russian Orthodox Church.

At the Lesser Entrance, Vladyka Nikolai presented patriarchal awards to members of the clergy: Order of St. Vladimir, 3rd Class, to Archpriest Boris Bartov and an epigonation to Archpriest Leonid Zykov.

After the Gospel reading, His Grace delivered a homily in which he pointed out that Christians should confess their faith in God not in word only but in deed as well: by their honest and conscientious work and by their virtuous life. After the Prayer Before the Ambo, there was a festal procession round the church during which the Lity for the Dead was said at the graves of priests and deacons and prayers offered up for all the people who had served or worked in the above church.

Then Archbishop Nikolai mentioned the good work done for many years by the churchwarden P. I. Egorov and several choristers. "Many Years" was sung. In memory of the anniversary celebrations the Vladyka, clergy and parishioners were photographed together.

June 10 (May 28), the 9th Friday after Easter, is the day on which people in the northern part of the Perm Region pay special veneration to St. Parasceve and St. Nicholas of Myra in Lycia and pray for the intercession of the Theotokos to Whom the church is dedicated in the village of Gorodishche, near Solikamsk.

Archbishop Nikolai arrived for the feast on the eve and was given a ceremonial welcome. At All-Night Vigil he anointed the worshippers, that filled the church, with holy oil. On the feast day, His Grace celebrated Divine Liturgy assisted by priests and deacons. A festal procession round the church was followed by the



**Hegumenia Magdalina**

singing of "Many Years". The Vladyka delivered a sermon on the love of God's House, on the concern for the faithful of St. Nicholas and St. Parasceve, and called on all of them to strengthen their faith in God, and have peace and love in Christ.

### **Diocese of Riga**

*The New Mother Superior of the Riga Convent.*

After the death on March 27, 1977, of Hegumenia Zinaida Baranova, Mother Superior of the Riga Trinity-St. Sergiy Convent, Sister Magdalina (by the Patriarch's decision of May 4) was appointed mother superior after being raised to the rank of hegumenia and the bestowal upon her of a pectoral cross.

Sister Magdalina (secular name Lyudmila Germanovna Zhegalova) was born on June 26, 1921, in Riga, in the family of Archpriest German Zhegalov.

From her early childhood Lyudmila Zhegalova took part in church singing and reading and at one time was a precentor. In 1935, she graduated from a Russian school and in 1941 from a Latvian secondary school. For several years she worked as a school teacher.

In 1952, she was admitted as a postulant to the Riga convent. On August 24, 1953, she was admitted to the novitiate (*ryasophor*) by Archbishop Filaret of Riga and Latvia (Lebedev; † May 24, 1958) and was given the name Mag-



dalina. Five years later, on August 21, 1958, she took her final vows before Bishop Ioann of Tallinn and Estonia (Alekseyev; † June 16, 1966) under the same name.

In the convent she fulfilled various obediences including those of a chorister, accountant and precentor.

On January 1, 1976, she was appointed senior nun of the Transfiguration Wilderness of the Riga convent and on March 28, 1977—deputy mother superior of the convent.

On Saturday, May 7, 1977, Divine Liturgy in the convent's Church of St. Sergiy was celebrated by Archbishop Leonid of Riga and Latvia who was assisted by members of the Riga clergy. After the Liturgy, His Grace raised Sister Magdalina to the rank of hegumenia, bestowed upon her a pectoral cross and delivered an exhortation. A thanksgiving moleben was held and "Many Years" sung in honour of the new hegumenia.

The Riga clergymen, nuns and laymen cordially congratulated Hegumenia Magdalina on her appointment and wished her God's assistance in fulfilling her new and responsible obedience.

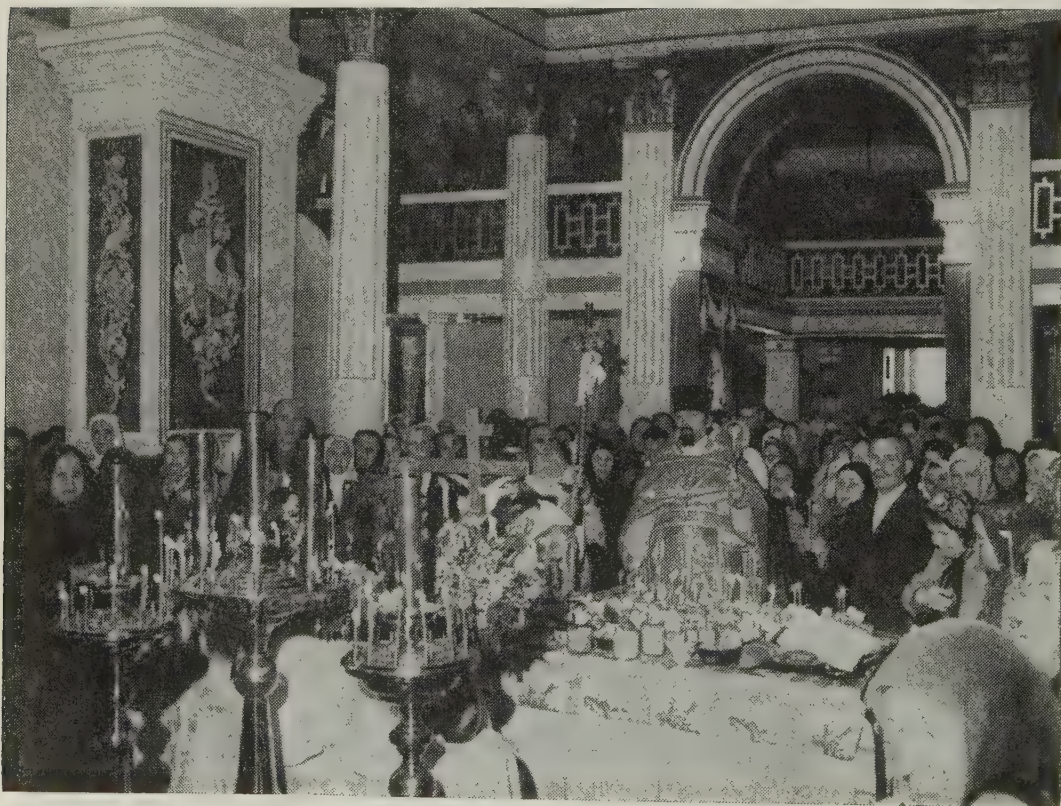
## Diocese of Saratov

After celebrating Paschal services on the first three days of Easter in the episcopal Cathedral of the Holy Trinity and the Cathedral of the Descent of the Holy Spirit in Saratov and in the Protecting Veil Church in the town of Engels, Bishop Pimen of Saratov and Volgograd held Paschal services in Volgograd and its suburbs.

On April 14, Easter Thursday, Bishop (now Archbishop) Pimen officiated at Paschal Vespers in the Church of the Protecting Veil in the town of Srednyaya Akhtubia and blessed the parishioners. His Grace awarded Archpriest Vasily Oshurko a certificate of honour for his diligent service and active participation in peacemaking.

That same evening Vladyka Pimen arrived in St. Nicholas Church in the town of Krasnoslobodsk where he conducted Paschal Matins and blessed the worshippers. With the Patriarch's blessing the Vladyka raised the rector, Father Nikolai Utemov, to the rank of archpriest and presented his wife a psalter with an inscription thanking her for her zealous labours on the clerics.

On April 15, Easter Friday, His Grace celebrated Divine Liturgy and the Paschal Moleben



A Panikhida for the warriors who fell during Word War II, held in the cathedral of the Kazan Ikon of the Mother of God in Volgograd, May 9, 1977

with the blessing of water in the Volgograd Church of St. Niceta. After a festal procession round the church he exhorted and blessed the believers.

On Easter Saturday and the next day, the second Sunday after Easter, of the Apostle Thomas, a hierarchal service was held in the Church of the Resurrection (in the town of Serafimovich) on the occasion of its patronal feast. The divine service was enhanced by the harmonious singing of the local church choir.

That same day the Vladyka talked with the rector and other church workers about parish affairs.

On April 19, Tuesday, Radonitsa, His Grace celebrated, in the Saratov Church of the Descent of the Holy Spirit, Divine Liturgy and the Great Panikhida according to the Paschal order.

After conducting in the Church of the Descent of the Holy Spirit All-Night Vigil and Divine Liturgy on the occasion of the Apodosis of Easter, His Grace Pimen went to the town of Arkadak. In the Church of the Resurrection, he held All-Night Vigil on the eve of the Feast of the Ascension and Divine Liturgy on the feast day itself.

In the Church of St. Aleksandr Nevsky in the town of Ptishchevo, the Vladyka held a festal moleben and blessed the parishioners. The next morning he led a festal moleben in the Church of St. Michael the Archangel in the town of Balashov.

That day His Grace arrived in the Church of the Nativity of Christ in the village of Nizhnaya Dobrinka where, after a short moleben, he presented a certificate of honour to the rector, Archpriest Petr Berezhutsky, on the occasion of his 50th birthday and 20 years' service in holy orders. As he had done in other parishes the Vladyka inspected the antimension and checked the supply of holy chrism.

Bishop Pimen arrived in the stanitsa of Ostrovskaya late in the evening and was welcomed by Father Ioann Yarovoi, Rector of the Epiphany Church. On the next morning, the Feast of St. John the Divine, the Vladyka celebrated Divine Liturgy followed by a moleben.

On Saturday evening, the eve of the Feast of St. Nicholas, His Grace officiated at All-Night Vigil in St. Nicholas Church (in the town of Kamyshin) which was celebrating its patronal feast. The congregation was large—many believers had come from the town and still more from its environs and surrounding villages. The rector, Archpriest I. Matvienko, greeted His Grace with a salutatory address. The choir under Precentor M. A. Altabasov sang prayerfully. Af-

ter Divine Liturgy, Bishop Pimen held a moleben and led a procession round the church, blessed the congregation and delivered a homily on St. Nicholas and his heavenly intercession for the believers. On that day a second priest of the church, Father Viktor Pokorsky, was awarded a kamelaukion; the labours of the members of the church council and those of its chairman, I. T. Karkachev, were highly praised as accomplished for the good of the Holy Church and Motherland.

On May 9, 1977, Victory Day, the panikhida for the soldiers killed in the war was held after Divine Liturgy in the Volgograd Church of St. Niceta before a large congregation. It was led by Archpriest N. Mozharov, Superintendent Dean of the Volgograd Church District, with the assistance of the church clergy.

**Diocese of Tashkent** During Christmas-tide 1977, Archbishop Varfolomei of Tashkent and Central Asia conducted divine services in the episcopal Cathedral of the Dormition and other churches in the Uzbek capital.

On Forgiveness Sunday, His Grace officiated at Divine Liturgy in the prayerhouse in the district town of Yanguyul ("New Way"). He shared with the parishioners the joy of their patronal feast: the prayerhouse is dedicated to the icon of the Mother of God "Seeking for the Lost".

On Easter Sunday a hierarchal service was held in the cathedral church. Its ecclesiarch, Hegumen Vissarion Makarov, was raised to the rank of archimandrite—patriarchal award for Easter. Several members of the church council were presented patriarchal certificates.

On the 3rd Sunday after Easter, of the Holy Myrrhophores, Vladyka Varfolomei held a divine service in the Prayerhouse of St. Mary Magdalene in the town of Leninabad. A patriarchal award—a pectoral cross—was bestowed upon the rector, Father Aleksiy Lukyanenko.

On the Feast of St. George the Victorious, the diocesan hierarch conducted divine services in the Church of the Holy Trinity in Chirchik, a major industrial centre of Uzbekistan.

On the Apodosis of Easter and the Feast of the Ascension, the Vladyka officiated at divine services in the Cathedral of the Protecting Veil in Samarkand and bestowed patriarchal awards on Archimandrite Serafim Sutarikhin, dean of the cathedral (a second ornamented cross), and on Father Dimitriy Kozulin, of the cathedral (a pectoral cross).

On the Feast of St. Nicholas (celebrated on May 22), Archbishop Varfolomei officiated in



St. Nicholas Prayerhouse in the town of Kagan, Bukhara Region, and bestowed on the rector, Archpriest Grigoriy Kalanda, an ornamented cross—patriarchal award.

In the capital of Kirghizia, Frunze, the Vladyka officiated at All-Night Vigil in the Resurrection Cathedral on Saturday, July 3, and celebrated Divine Liturgy next morning.

On the Nativity of St. John the Baptist, All-Night Vigil and Divine Liturgy were held by His Grace in the Church of the Protecting Veil in the village of Pokrovka, Issyk Kul Region. The day after the next found His Grace in the town of Przhevalsk, in its Holy Trinity Church, where the Tikhvin icon of the Mother of God is much revered. He conducted All-Night Vigil and Liturgy there.

Next day, the Vladyka celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Tyup.

On the Feast of Sts. Peter and Paul, Archbishop Varfolomei officiated at All-Night Vigil and celebrated Divine Liturgy in the church in Przhevalsk.

The Vladyka officiated in the Church of St. Dimitrios of Thessalonica in the village of Teplo-klyuchevka on Sunday, July 17.

His Grace arrived again in Przhevalsk on the Feast of St. Sergiy and officiated at All-Night Vigil and Divine Liturgy in the Holy Trinity Church.

Sunday services on July 24 and 31, Vladyka Varfolomei celebrated in the church at Teplo-klyuchevka and on the Feast of the Prophet Elijah he officiated in St. Nicholas Church in the village of Ananyevo, where he also conducted All-Night Vigil on Saturday, August 7, and celebrated Divine Liturgy on Sunday. He officiated in the same church on the Feast of St. Panteleimon the Protomartyr and Healer.

He also conducted two services (on August 13 and 14) in the Church of St. Michael the Archangel in the village of Semenovka.

On the Feast of the Transfiguration of Our Lord, the Vladyka officiated at All-Night Vigil and celebrated Divine Liturgy in the Frunze Church of the Resurrection; on Sunday (August 21) he conducted Liturgy in the Church of the Protecting Veil in the town of Kant.

The ruling hierarch also visited the churches in the villages of Ivanovka and Bystrovka.

Wherever the Vladyka officiates he conveys the Patriarch's blessing and on presenting patriarchal awards he speaks of the Primate's great concern for the Russian Church's welfare; he preaches on salvation, Christian love and peace, and virtuous Christian life.

It was with great interest that the believers

listened to their archpastor's account of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations. Archbishop Varfolomei had participated in the work of the conference.

The Patriarch's name day was solemnly celebrated in the cathedral church. At Divine Liturgy, His Grace was assisted by many priests and deacons. The Vladyka delivered a sermon on the life and ascetic feats of St. Pimen the Great, and then dwelt on Patriarch Pimen's labours for the good estate of our Holy Church.

*Hieromonk Sergiy RYABTSEV*

**Diocese of Vienna** In the first half of 1977, divine services and traditional ecumenical contacts were held in the diocese following the patterns developed in the preceding years. Hierarchal services were celebrated several times a month in the episcopal Cathedral of St. Nicholas in Vienna. Its clergy, council and parishioners worked for the temple to the glory of God, and for the prosperity of their Mother Church—the Russian Orthodox Church.

An event of great importance for the Vienna community was the visit to it from March 25 to 28 of Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe. On the 5th Sunday in Lent (and on Saturday) His Eminence the Exarch officiated together with Metropolitan Pankratiy of Stara Zagora (Bulgarian Church) and Archbishop Irinei assisted by the cathedral clergy.

Easter services were celebrated in the cathedral church before large congregations. One of festal repasts, arranged for the community, was honoured by the USSR Ambassador in Austria, M. T. Efremov, and his staff.

On April 19, the Roman Catholic "Pro-Oriente" sponsored a symposium at which Bulgarian professors read papers on the theme "Theology through icons". Members of the Russian Orthodox clergy were as usual invited to the gathering.

On April 23, an ecumenical prayer was held in the Roman Catholic Cathedral of St. Stephen on the occasion of the 25th anniversary of its acquiring the big bell. All the rectors of the Christian Vienna churches including the Orthodox were invited by its dean to take part in the prayer.

On May 5, St. Nicholas Cathedral clergy attended an ecumenical symposium in the Schottenschtift monastery where Metropolitan Panteleimon (Church of Hellas) read the main paper.

The memory of the people put to death in Mauthausen (a Nazi concentration camp, 170



**Archbishop Varfolomei officiating in the Tashkent cathedral (see p. 39).**

km. from Vienna) is honoured by the world public and in accordance with tradition, people gather there on the second Sunday in May to place wreaths before the national memorials to the dead. In 1977, on May 8, on Archbishop Irinei's instructions, Archpriest Viktor Bekarevich laid a wreath at the foot of the central monument to the Nazi victims on behalf of the Russian Orthodox Church. The next day, May 9, also on behalf of the Russian Church, he placed a wreath at the Memorial to the Soviet Soldiers in the Central Cemetery in Vienna.

On May 12, all the rectors of the Orthodox churches in Vienna as well as Metropolitan Chrysostomos of Austria (Constantinople Patriarchate) were invited by His Eminence Franz Cardinal König to a supper given in honour of His Holiness Syrian Patriarch Mar Iakovos III of Antioch and All the East who had arrived in Vienna.

On May 14, Archbishop Irinei and St. Nicholas Cathedral clergy attended a concert of religious music given in Schubert Hall by the

choir of thirty Serbian priests who had come to Vienna at the invitation of Bishop Lavrentije of Western Europe (Church of Serbia).

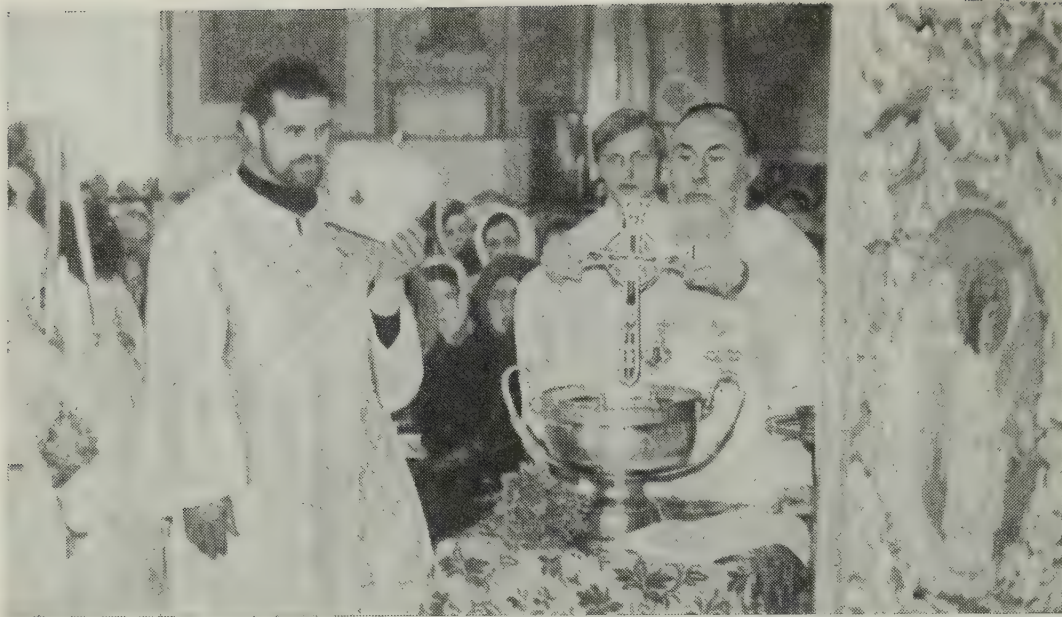
On May 16, there was the meeting of Syrian Patriarch Mar Iakovos III with the representatives of religious and secular public of Vienna. It was also attended by Archbishop Irinei with his clergy.

On May 29, jubilee celebrations were held in the Anglican church in Vienna attended, with Archbishop Irinei's blessing, by Father Khrizostom Pinyenburg.

On June 19, Hieromonk Avenir Arnaudov celebrated Divine Liturgy in the Roman Catholic Church of St. Laurence in Sankt-Laurenzen.

On June 30, the papal nuncio Monseigneur C. Mario held a reception on the occasion of the 14th anniversary of Pope Paul's coronation. Since Archbishop Irinei was not in Vienna at that time, the reception and then the festal Mass led by His Eminence Franz Cardinal König in the cathedral was attended by Archpriest Viktor Bekarevich.





**Metropolitan Sergiy of Odessa and Kherson [Administrator of the Voroshilovgrad Diocese] conducting the Great Blessing of Waters on the eve of the Epiphany, January 18, 1977, in St. Nicholas Church, Gorlovka, Donetsk Region**

## **Diocese of Zhitomir**

On June 26 (13), 1977, parishioners of the cathedral church in Zhitomir commemorated in prayer St. Anastasia the Roman. This feast is especially honoured in the Zhitomir area.

Divine Liturgy was celebrated in the cathedral church by Bishop Agafangel of Vinnitsa and Bratslav, Administrator a. i. of the Zhitomir Diocese. At this service His Grace was assisted, as at the All-Night Vigil he conducted on the eve, by the cathedral clergy and priests and deacons from other parishes.

After the Liturgy, Vladyka Agafangel addressed the worshippers with an exhortation and then blessed them all. His Grace added that, with the Patriarch's blessing, the administration of their diocese had been temporarily entrusted to him in connection with Archbishop Palladiy's\* severe illness.

In March 1974, the believers in the old town of Korosten had a great blow: their church had burnt down. However, with the help of the town executive committee and thanks to the believers' effort a new church was built and consecrated in honour of the Nativity of the Most Holy Theotokos.

\* In accordance with the decision of Patriarch Pimen and the Holy Synod of October 6, 1977, His Grace Ioann is now (since October 23, 1977) the Bishop of Zhitomir and Ovruch.

On July 7, 1977, the Feast of St. John the Baptist, believers of Korosten gave a joyous welcome to Vladyka Agafangel. Many of them, despite rain, waited for the Vladyka standing with flowers at the entrance to the church; he was cordially greeted by members of the church council.

The Liturgy was followed by a festal moleben. The Vladyka addressed the worshippers with an exhortation and greeted them and the rector, Archpriest Ioann Dvorak, with the joy of the feast. That same day His Grace left for Vinnitsa.

Throughout the Dormition Fast the Akathistos to the Dormition of the Theotokos is read daily in the cathedral church in Zhitomir. On August 17, when Bishop Agafangel arrived in Zhitomir he conducted Vespers and the akathistos to the Dormition assisted by the cathedral clergy and then exhorted the believers.

On August 19, the Feast of the Transfiguration—the patronal feast of the cathedral church—the Vladyka celebrated Divine Liturgy assisted by the cathedral clergy. The service was followed by a festal procession and the blessing of the fruit. His Grace congratulated the multitude of worshippers on their patronal feast and blessed them.

That same day the Vladyka visited Archbishop Palladiy, who was ill, and presented him a holy prosphora and wished him the joy of the feast.



## The Resurrection of the Dead

Christ is risen!

Dearly beloved brothers and sisters in Christ, at this holy and salutary Paschal season we all celebrate in spirit the victory of eternal Life over Death, exaltantly glorify Christ's radiant Resurrection and abide in the joyful hope of the universal resurrection when the true promise of the Risen Christ, our Saviour, will be fulfilled: *...he that believeth in me, though he were dead, yet shall he live* (Jn. 11. 25). This joyful Christian hope for universal resurrection is based on the teachings of the Holy Orthodox Church, the source of which is to be found in Divine Revelation.

The Church of Christ teaches that just as the Son of God Himself, after He died on the Cross and was buried, resurrected from the dead and rose from the grave with His Body transfigured, radiant and glorious, so on the last day all those who have died will be resurrected through God's power and will rise with their flesh transfigured, radiant, new, glorious and spiritual; with flesh that will have different characteristics although in essence the same as they had in their earthly life; the difference will be seen in the fact that the new body will have no need of food or drink, of clothing or shelter, of sleep or rest; it will be incorruptible and whole for all eternity; death will no longer have any sway over such a body, for it will become deathless, immortal and spiritual.

This glorious new spiritual body will be reunited with our soul, and man will stand before the Throne of God to await his fate in the eternal world, on the other side of the grave. The resurrection of the dead will be momentary and universal. In the twinkling of an eye not a single body will remain in the earth, no matter how we died or how long ago it was. At the moment of universal resurrection the bodies of the living will be transformed by the same Almighty power of God and become as

spiritual and uncorruptible as the bodies of all the dead. They will no longer experience tiredness, pain, weakness, or sickness, but an inexhaustible wholeness of living strength will fill them with boundless energy, as a consequence of which our new body will become light and supple, able to travel vast distances in a moment. Then we will be incapable of sinning, and an end will be put to the centuries-old struggle between good and evil in man.

Our firm faith in the universal resurrection of the dead to come is based on indications given in the Word of God.

In the Old Testament the long-suffering Job spoke these words: *...I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another* (Job 19. 25-27). The Prophet David exclaimed: *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption* (Ps. 16. 10). The Prophet Isaiah spoke of the future: *Thy dead men shall live, together with my dead body shall they arise* (Is. 26. 19). The Prophet Ezekiel showed vividly how the universal resurrection will take place: *...the bones came together, bone to his bone... and lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them... And the breath came into them, and they lived, and stood up upon their feet* (Ezek. 37. 7-10). One of the Maccabees said to his torturer: *Thou... takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life* (2 Macc. 7. 9).

And in the New Testament our Lord Jesus Christ Himself says to His faithful disciples: *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live* (Jn. 11. 25). *Verily, verily, I say unto you, He*



that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life (Jn. 5. 24). And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day (Jn. 6. 39). Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day (Jn. 6. 54). . . the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (Jn. 5. 28-29). For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will (Jn. 5. 21). But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection (Lk. 20. 35-36).

The Epistles, too, bear constant witness to their writers' firm faith in the truth of universal resurrection, and it is described by them in detail: *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thess. 4. 13-18). But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. . . The last enemy that shall be destroyed is death. . . But some man will say,*

*How, are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. . . Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. . . For this corruptible must put on incorruption, and this mortal must put on immortality (1 Cor. 15. 20-22, 26, 35-38, 42-44, 51-53).*

St. John the Divine gives us the following picture of the universal resurrection: *And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them (Rev. 20. 13). . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain (Rev. 21. 4).*

The Holy Apostles stress that although the bodies of all the dead will be granted resurrection, the true life of the spirit, life in the Holy Spirit in the world to come, will be granted only to the few, to those who during their earthly life have become the abode of the Holy Spirit: *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you (Rom. 8. 11).*

As we have seen, the Lord tells us in many ways all that we ought to know about the resurrection of the dead. Nevertheless, even all that has been revealed to us does not give us an absolutely clear picture of the transfiguration of the world on its last day, but merely lifts slightly the veil in which this mystery is shrouded.

Among the witness revealed to us in the Word of God there is much that lies beyond the capacities of the spiritually unprepared human mind. In

such cases we turn for help to the works of the Holy Fathers and Teachers of the Church, who help us to understand the divine words which reveal to us the mysteries of the resurrection of the dead to come.

St. Justin Martyr, for instance, addressing those who cannot imagine how dead and decayed bodies can be made whole, draws an analogy, easily accessible to the understanding. Why could not God, he asks, form the body anew from the same elements out of which it was made, and back to which it reverted after death, by repeating his actions, just as a sculptor through the power of his art can recreate wholly and out of the old material a statue which he once made in clay or wax, gold or silver, and that has deteriorated with time. Could God really care so little, he asks, for what He has created as to let it fall into nothingness, without His seeing that it be brought back into being? ("On Resurrection", Chap. 5). The Christian apologist Tatian, explaining the faith in the universal resurrection of the body, wrote that although the body be destroyed by fire, or perish in river or sea, or be eaten by wild beasts, its essence remains in the Lord's rich treasure-house, and that He will restore it to its previous state whenever He wishes ("Address to the Greeks", Chap. 6). Tertullian saw the image of the resurrection to come in the changing faces of nature, which bear the stamp of death and the subsequent rebirth or renewal stating that such, for instance, are the deaths of plants and trees in winter and their rebirth in the spring, the decaying of every kind of seed and its rising in a better and more beautiful form ("On the Resurrection of the Body", Chap. 12). According to St. Ephraem Syrus, at the resurrection of the dead, the earth will yield up the human body in the same form as it received it, even if it were since torn to pieces by wild beasts, pecked apart by birds or consumed by fish; everything will be there to the last human hair, and not a single speck of dust will be missing on the Day of Judgement ("Homily on Judgement and Resurrection"). St. Gregory of Nyssa wrote that although individual elements, when the

body deteriorates, usually intermix with the general elements around, through the will of God they will cluster round the soul and form the organism which the latter knows so well, and the other parts of which it will recognize as easily as would the owner of a broken vessel recognize the broken pieces ("On the Soul and the Resurrection"). St. John Chrysostom expresses the opinion that resurrected bodies will be of the finest and lightest matter in comparison with bodies before resurrection while resembling the latter in form and appearance as was the case with the Body of Christ ("Homily on Corinthians"). St. John of Damascus said that resurrection is a second uniting of that which had fallen. If death is the parting of soul and body, then resurrection is without doubt a second uniting of soul and body and a new restoration of the fallen and sundered being ("On the Orthodox Faith", Chap. 4).

The great ascetic of the Russian Orthodox Church, Bishop Feofan the Recluse, explained in his discourse on St. Paul that by the words: *it is raised in power* we are promised not omnipotence for the body, but the abolition of all that it is now impotent of. It will be active without tiring, energetic without sleep, impervious to disease and destructive exterior influences, quick as thought in movement, and so powerful that while going about its work it will meet with no obstacle from external things or elements ("Discourse on the First Epistle to the Corinthians", Chap. 15).

Dear brothers and sisters, having delved into the wisdom of Holy Scripture and of the teachers of the Church and into what they have to say of the resurrection of the dead, let us ascend in prayer to the Lord, and ask Him to grant us sinners the joy of abiding with Christ, our Saviour, in the future, and let us offer Him our thanks for His victory over Death, which opened the gates of the Kingdom of Heaven for all of us. *But thanks be to God, which giveth us the victory through our Lord Jesus Christ* (1 Cor. 15. 57). Christ is risen indeed! Amen.

Archbishop PIMEN  
of Saratov and Volgograd





CHURCH FOR SOCIETY

## COMMUNIQUE

### of the African Christian Peace Conference

Freetown, Sierra Leone, December 14-20, 1977

"The Christian Peace Conference in general and the African Christian Peace Conference in particular have an open challenge to make an impressive contribution to the solution of the problems of our time," said the Prime Minister of Sierra Leone the Hon. C. A. Kamara-Taylor, on December 14, 1977, at the YWCA hall in Freetown, Sierra Leone. This was stated in his opening address at the historical meeting of the CPC movements to inaugurate the African Christian Peace Conference with the theme: "African Christian Involvement in Liberation, Justice and Peace", guided by the words of the Scriptures *let the oppressed go free* (Is. 58. 6). He also stated that the theme of the conference was relevant to the contemporary situation on the continent of Africa, where a large number of peoples in Southern Africa continue to live in circumstances in which liberty is denied, where a mockery is made of justice and where peace is non-existent. The CPC is a movement which calls Christians and Churches all over the world to strive for peace and justice and to cooperate with the constructive forces of the future.

Together with the delegates from many African countries were representatives from the Middle East Council of Churches and the liberation movements from Namibia, South Africa and Zimbabwe who contributed largely by giving a first-hand insight into what was involved in the liberation struggle. Members of the CPC international delegation from Asia, Europe, Latin America and the United States and representatives of the MECC also participated in the work of the conference. The All-Africa Conference of Churches

was represented by its general secretary, Canon Burgess Carr.

Giving the keynote address on the theme, Dr. R. Andriamanjato, President of the AACC, said: "Christians should not question why a Christian becomes involved in political life and struggles. One should rather ask how this involvement can be achieved." Afterwards, he underlined the Church's prophetic role, saying: "She cannot proclaim 'peace, peace' in areas where there is no peace. She is obliged, even while following the prophets of old, to predict destruction and chastisement to those who do not recognize the need for liberation and justice—this need is currently a propelling force among the masses in our countries."

Mrs. Nora Chase spoke next on the theme of political liberation, stressing that the Churches in the past had done very little to promote liberation; she maintained that they not only have the potential, but that it was their obligation to be actively involved in this struggle.

Speaking on "The Future of the African Society," Mr. Nicholas Maro from Tanzania traced the serious political, economic and social problems that the African continent had faced in the last two decades, and posed the question of whether Africa had the good sense and willpower to profit by these experiences. The Hon. S. A. J. Pratt, Minister of Development and Economic Planning of Sierra Leone, gave an address on the subject: "Can Africa Find Peace?" and underlined the Christian responsibility for shaping the peaceful future of the African continent. The major point emerging from the discussions was the consciousness that there was an urgent need to reconsider the Christian

message of peace, freedom and justice within the context of contemporary African and world realities in the light of the present-day liberation struggle.

There were three workshops on: (1) Political and Economic Liberation; (2) Cultural Liberation; (3) The Church's Responsibility for the Future of Africa. One of the outcomes of the workshops' discussions was the decision to continue the CPC work in Africa.

Therefore, the conference elected its own leadership for the continuation of its programme: President—Dr. Richard Andriamanjato (Malagasy Republic); Vice-Presidents—Mrs. Esther Coker (Sierra Leone), Mr. Richard Aqereburu (Benin), and Mrs. Margaret Mugo (Kenya); Secretary—Mr. Stanford A. Shauri (Tanzania).

A reception was given by the United Christian Council of Sierra Leone in honour of the delegates. A cultural evening was organized for the entertainment of the participants. Some of the delegates delivered messages in churches, while others participated in

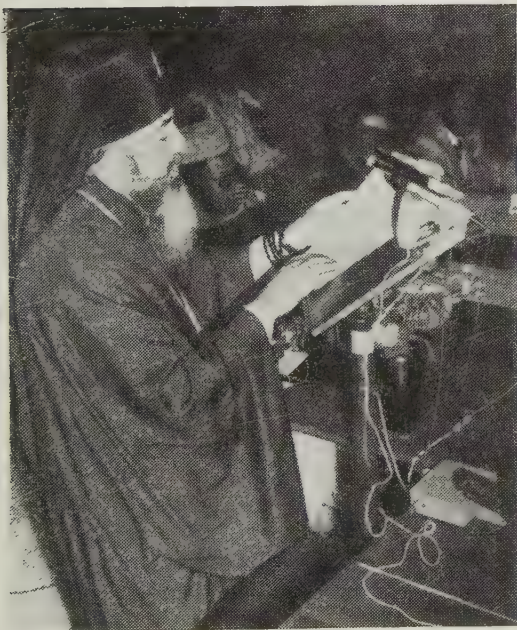
services of local congregations on Sunday, December 18. The conference closed with an ecumenical service at St. George Cathedral where the sermon was preached by the Rev. Moshe Sephula from South Africa. The conference sent a message to the Churches, based on the results of its work. A delegation from the conference, headed by Bishop Dr. Karoly Toth, General Secretary of the CPC, was received by His Excellency Dr. Siaka Stevens, President of the Republic of Sierra Leone. They also called on the Vice-President, the Prime Minister, and the Mayoress of Freetown.

The participants in the inaugural meeting of the African Christian Peace Conference expressed their thanks to the local committee of Sierra Leone for its great hospitality and for the successful organization of the meeting.

\* \* \*

Archbishop Vladimir of Vladimir and Suzdal attended the meeting on behalf of the Russian Orthodox Church.

## Message to Churches from the African CPC



Archbishop Vladimir of Vladimir and Suzdal addressing the session of the African Christian Peace Conference

The delegates to the inaugural meeting of the African Christian Peace Conference held in Freetown, Sierra Leone, from December 14 to 20 1977, would like to send this message to all Christians in Africa and the rest of the world.

Bearing in mind the theme of the conference: "African Christian Involvement in Liberation, Justice and Peace," the delegates considered the role of Christianity on our continent. They upheld the positive aspect of the Christian contribution, whilst condemning the wrongs done to this continent in the name of Christianity.

Christians must be actively involved in liberation, justice and peace because firstly, the command is clearly spelt out in the Bible *to let the oppressed go free, and that ye break every yoke* (Is. 58. 6). Secondly, God commanded Christians to love their neighbours as they do themselves, which means that it is not in Heaven that Christians are called to action but while living on



earth. This means, furthermore, that the answer to all questions about liberation, justice and peace are of a political nature. Christians live in societies and everything pertaining to the organization of life within society is political. Moreover, most political leaders in our society are Christians, and if their policies do not allow liberation, justice and peace, then their Christianity should. Herein lies the power of the Churches, and taking up this challenge will be one of the main priorities amongst the tasks facing the African Christian Peace Conference.

Why does this become the main priority only in 1977? Because in the history of the Churches on our continent many Christians have accepted certain situations of injustice and oppression, which allowed our people to be subjected to domination and exploitation. Our task for the future is to critically analyze the Churches and accept the historicity of their past which, we must agree, has over the years become inextricably associated with colonization and the barefaced exploitation of our peoples, our riches, our lands—of everything that comprises our existence.

When we examine this especially in relation to our oppressed brothers and sisters—not only in Southern Africa but sometimes much closer home, then we will realize the necessity of taking a new look at the role of the Church in 1977 and will pledge that never again will we accept injustice, exploitation and oppression—then we will not only agree that it is our duty to listen to the needs of our oppressed brothers but we will actively, morally and materially work towards the realization of these demands.

These demands are that Christians the world over should:

(1)—use every means at their disposal to effect the isolation of the fascist regimes of Ian Smith and Johannes Voster.

Launch campaigns from their Churches aimed at influencing their go-

vernments to impose and maintain an economic and arms embargo on the South African and Rhodesian regimes, if they have not yet done so;

(2)—exert pressure on companies from different countries and on all multinationals having investments or trade relations with South Africa and Rhodesia to pull out of the countries or to sever these relations;

(3)—organize campaigns for the mass politicization of the congregations concerning the problems faced by the struggling masses of Southern Africa;

(4)—create more forums for a discussion of the importance of active solidarity with the peoples living under the Southern African regimes;

(5)—translate into practice statements of solidarity with the liberation movements by providing material support in the following areas:

(a) education, scholarships and bursaries for displaced youths,

(b) school books and teaching equipment for schools run by the liberation movement, e. g. blackboards, chalk, teaching aids, laboratory equipment, etc.,

(c) medicines and medical equipment for clinics run by the liberation movements,

(d) clothing, blankets, mattresses and stretchers for the displaced peoples of Southern Africa living under the care of the liberation movements;

(6)—support of the UN General Assembly's resolution on the restitution of cultural objects to Africa.

We here stand together with all the exploited masses of the world in the struggle for liberation, justice and peace. We pledge unswerving loyalty to this struggle until the last vestiges of colonializing racism and imperialism are completely and for ever wiped out.

In doing this, Christians will help implement the Prophet's word: *let the oppressed go free and that ye break every yoke* (Is. 58. 6);

(7)—campaign for the banning of the neutron bomb and cruise missiles.

# Communique of the CPC International Secretariat

Budapest, January 9-12, 1978

**O**n the invitation of the Ecumenical Council of Churches in Hungary, the International Secretariat of the Christian Peace Conference held its meeting in the Theological Academy of the Reformed Church in Budapest from January 9 to 12, 1978, under the chairmanship of the general secretary, Bishop Dr. Karoly Toth. The prayer at the opening of the meeting was said by Prof. Dr. Karoly Pröhle. Bishop Dr. Tibor Bartha greeted the International Secretariat.

At the opening session, Dr. Janos Petrán, head of department at the Ministry of Foreign Affairs of the HPR, addressed the International Secretariat on topical problems of European security and cooperation. In connection with the International Secretariat theme: "Interim Results of Belgrade", he expressed optimism concerning the current talks on disarmament and the follow-up sessions to Helsinki held at Belgrade. He affirmed the vital need of supporting both the political and military détente and to work for the deepening of mutual confidence. He assessed positively the work of the UN Non-Governmental Organizations and commended especially the Christian Peace Conference memorandum presented at the Belgrade meeting.

The lively discussion following the address by Dr. Petrán reflected the great interest of the participants. Among the guests were leaders of member-Churches of the Ecumenical Council, the Roman Catholic Church and the Judaic community. There were also members of the clergy and laity of the Hungarian Churches. Dr. Laszlo Pozsonyi represented the Hungarian State Office for Church Affairs.

The focal work of the International Secretariat was the report by the general secretary, Bishop Dr. Karoly Toth. He spoke about the significance of 1978: the 20th anniversary of the Christian Peace Conference and its forthcoming fifth congress which will

be held from June 22 to 27, 1978, in Prague, and 1978 as the year of disarmament. "The validity and truth of the aim of our movement, the testimony of the Christian Peace Conference on peace, must be clearly shown at the forthcoming fifth congress."

The general secretary also discussed five major events of the current world situation: the important resolutions of the 32nd General Assembly of the UN; the work of the Follow-Up Conference in Belgrade; the visit of President Sadat to Jerusalem in the context of the destiny of the Palestinians as the crucial issue in the Middle East; the critical events in Southern Africa, and the Kampuchean-Vietnamese conflict. Speaking of the Belgrade meeting he noted that the military détente needs strong popular movements to support it. The recent mass movements against the neutron bomb have put new life into the worldwide campaign for disarmament.

An important contribution was the discussion of the overall plans for the fifth congress. Other important contributions came from the reports on work in the regions revealing the extensive nature of the current work of the CPC and the important developments in the formation of a regional group in Italy, the renewal of the regional body in Great Britain, and the application for membership in the CPC from movements in Australia and Mauritius. Encouraging reports were heard on continental meetings. A new development in the international work of the CPC was the founding of the African Christian Peace Conference inaugurated in December 1977, in Freetown, Sierra Leone.

Preparations for the meeting of the Latin American CPC regional body in Panama in April 1978 were reported to the secretariat.

A delegation from the International Secretariat was received by State Secretary Imre Miklos, President of the Hungarian State Office for Church Affairs. A frank discussion centred on the



urgent issues of the world peace movement.

A reception was given by the President of the Ecumenical Council of Churches in Hungary, Bishop Dr. Tibor Bartha, Vice-President of the CPC.

The International Secretariat expressed its gratitude for the hospitality and the excellent organization of the meeting by the Hungarian Preparatory Committee and its chairman, Prof. Dr.

Karoly Pröhle. Several members of the International Secretariat took part in the ecumenical services which were held on January 15, on the occasion of the Ecumenical Week of Prayer in Hungary.

\* \* \*

Hegumen Iosif Pustoutov, a member of the International Secretariat, took part in the meeting on behalf of the Russian Orthodox Church.

## Mufti Ziyautdinkhan ibn Ishan Babakhan: 70 Years

**A**Russian Orthodox Church delegation was invited by the Organizational Committee for Conducting the Jubilee of the Chairman of the Muslim Religious Board for Central Asia and Kazakhstan (MRBCAK) to attend the celebration of Mufti Ziyautdinkhan ibn Ishan Babakhan's 70th birthday and arrived in Tashkent on January 11, 1978. The members of the delegation were: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations (delegation leader); Aleksei S. Buyevsky, Secretary of the Department of External Church Relations, and Archdeacon Sergiy Strigunov, a post-graduate student at the Moscow Theological Academy. At the airport the delegation was met by Archbishop Varfolomei of Tashkent and Central Asia (a member of the delegation), Sheikh Yusupkhan Shakirov, Chairman of the Organizational Committee and Vice-Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, and Sheikh Azam Aliakbarov, Deputy Head of the International Department of Muslim Organizations in the USSR.

The jubilee festivities in Tashkent were attended by the leaders of the Muslim centres of our country and by eminent Muslim religious and public figures in the USSR.

On January 12, the guests went to the MRBCAK offices where they were welcomed by the jubilarian. A solemn meeting dedicated to the 70th birthday of Mufti Ziyautdinkhan ibn Ishan Babakhan, Chairman of the Muslim Religious Board for Central Asia and Ka-

zakhstan, then took place in the new conference hall of the MRBCAK. The seats of honour in the presidium were occupied by Mufti Ziyautdinkhan ibn Ishan Babakhan; A. A. Narulaev, head of department of the Council for Religious Affairs of the USSR Council of Ministers; Metropolitan Yuvenaliy; the heads of the Muslim boards of the USSR, and by prominent public figures of the Uzbek SSR. Sheikh Yusupkhan Shakirov opened the jubilee meeting with a brief welcoming speech.

Sheikh Ganijan Abdullaev, Vice-Chairman of the MRBCAK, then read a paper on the life and work of Mufti Ziyautdinkhan ibn Ishan Babakhan. He concluded by heartily congratulating the mufti on this notable landmark in his life and presented him with a porcelain vase decorated with his portrait and a Bukhara robe and turban on behalf of the Muslim Religious Board for Central Asia and Kazakhstan.

A. A. Narulaev next delivered a speech on behalf of the Council for Religious Affairs of the USSR Council of Ministers. A. A. Narulaev first informed his audience that Mufti Ziyautdinkhan ibn Ishan Babakhan had been awarded the Order of Friendship of Nations by the Presidium of the USSR Supreme Soviet for his activities in strengthening peace and friendship among nations and in connection with his 70th birthday and read the congratulatory message from V. A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

Then the jubilarian was warmly congratulated by Mufti Abdulbari Isaev, Chairman of the Muslim Religious Board for the European Part of the USSR and Siberia; Academician T. Sarimsakov, Vice-Chairman of the Soviet Committee for Solidarity with the Countries of Asia and Africa and Rector of the University of Tashkent, and Academician V. Zakhidov, Chairman of the "Vatan" Society (The Society for Cultural Relations with Fellow-Countrymen Abroad).

His Eminence Metropolitan Yuvenaliy heartily congratulated Mufti Ziyautdinkhan ibn Ishan Babakhan on his 70th birthday. He read the congratulatory message from His Holiness Patriarch Pimen [published in *JMP*, 1978, No. 3] and handed the mufti memorable presents: a cut-glass vase from His Holiness Patriarch Pimen and a hand-made carpet from the Russian Orthodox Church delegation. On behalf of the Muslim Religious Board for the Transcaucasus the jubilarian was greeted by its chairman, Mufti Abdulkhafis Omarov, on behalf of the Uzbek Peace Committee—by its representative I. Tuichiev who also presented Mufti Ziyautdinkhan with the WPC jubilee medal and a Certificate of Honour from the Soviet Peace Committee. Mir Kasimov, Vice-Chairman of the Presidium of the Uzbek Society of Friendship and Cultural Relations with Foreign Countries, congratulated the MRBCAK chairman on his 70th birthday. The jubilarian was also warmly congratulated by Mufti Ismail Akhmedov, Vice-Chairman of the Muslim Religious Board for the Transcaucasus; Sheikh Azam Aliakbarov, Vice-Chairman of the International Department of the Muslim Organizations in the USSR, and Imam Akhmedzian Mustafin of the Moscow Mosque.

The numerous congratulations from the Muslim religious centres and of other religious associations and eminent religious figures of our country were also conveyed to the mufti at the meeting.

Mufti Ziyautdinkhan ibn Ishan Babakhan himself spoke at the end of the meeting and warmly thanked all those present for their warm wishes and for having come to the celebration.

After the festive meeting a dinner was given in the Tashkent Higher Religious School where the participants' host was the director, Shamsutdin Babakhanov, the mufti's son.

In the evening, the Organizational Committee gave a large reception in honour of the mufti. Present at the reception were the participants in the meeting and other invited guests. More congratulatory speeches were delivered during the reception. Nafisa Babakanova read poems she had written and dedicated to her father. Archdeacon Sergiy Strigunov sang several songs.

On January 13-15, the Russian Orthodox Church delegation visited Bukhara and Samarkand and went sight-seeing there at the invitation of the MRBCAK.

In Bukhara the delegation visited the Mir-Arab Madrasah where it was warmly welcomed by the director, Sheikh Avazkhan Khaidarov. The delegation also met the madrasah's teachers and students. The delegation then visited the Islamic monuments of Bukhara and went to the town of Kagan to see the Orthodox Church of St. Nicholas. In Samarkand the members of the delegation visited the Hadj Zurmurod Mosque where they had a friendly meeting with its imam, Sheikh M. Melikov. In addition the delegation visited the Jur-Emir Mausoleum and viewed places of historical interest in the city. In Samarkand the delegation visited the Orthodox Churches of the Protecting Veil of the Mother of God and of St. George the Victorious where Metropolitan Yuvenaliy delivered an address.

The delegation was accompanied by Sheikh Yusupkhan Shakirov and Sheikh Azam Aliakbarov on their trip to Bukhara and Samarkand.

On January 14, Metropolitan Yuvenaliy and Archbishop Varfolomei returned to Tashkent where they officiated at All-Night Vigil and on the next day concelebrated Divine Liturgy in the episcopal Cathedral of the Dormition. During luncheon after the Liturgy, Metropolitan Yuvenaliy told the clergy and representatives of the parish about the external activities of the Russian Orthodox Church.



On January 15, Metropolitan Yuvenaliy and his companions left for Moscow.

During the fraternal meetings between the delegation of the Russian Orthodox Church and Mufti Ziyautdin-khan ibn Ishan Babakhan, the latter noted several times that the Muslim Religious Board for Central Asia and Kazakhstan and the Russian Orthodox Church had for many years been connected by friendly ties and had fruitfully cooperated in peacemaking.

He also regarded the delegation's attendance at the jubilee celebrations as a mark of truly fraternal feelings

and expressed his heartfelt gratitude to the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, and to Vladyka Metropolitan Yuvenaliy.

The long-lasting relations of friendship and cooperation between representatives of the Russian Orthodox Church and the followers of Islam are a vivid example of how all the believing people of our country, regardless of their religious adherence, cooperate fraternally and with mutual understanding in the name of the triumph of peace and justice on earth.

Hegumen VASILIIY KAPALIN

## IN THE NAME OF LIFE ON EARTH

**I**n August 1977, the world learned about plans to manufacture a new type of weapon of mass annihilation—the neutron bomb—and to equip the NATO armies with it.

The progressive world public has denounced the neutron bomb and the protest campaign against it is getting stronger.

The Russian Orthodox Church is also participating in this noble cause. Thus, His Holiness Patriarch Pimen of Moscow and All Russia said in an interview with a TASS correspondent: "We believers stand for banning weapons of any kind.... I fully agree with the decision of the World Peace Council Secretariat to hold an international week of protest to the neutron bomb" (*JMP*, 1977, No. 10, p. 35).

On December 14, 1977, following the initiative of His Holiness Patriarch Pimen, the Conference of Heads and Representatives of the Churches and Religious Associations in the USSR devoted to condemning the neutron weapon in Western Europe was held in the Trinity-St. Sergiy Lavra. Prominent figures at this conference represented twenty-four Churches and religious associations of the Soviet Union: the Apostolic Church of Armenia, the All-Union Council of Evangelical Christian Baptists, the Orthodox Church of Georgia, the Central Religious Board of Buddhists in the USSR,

the Muslim Religious Board for Central Asia and Kazakhstan, the Muslim Religious Board for Transcaucasus, the Muslim Religious Board for Northern Caucasus, the Muslim Religious Board for the European Part of the USSR and Siberia, the Evangelical Lutheran Church of Latvia, the Evangelical Lutheran Church of Lithuania, the Estonian Evangelical Lutheran Church, the Judaic communities of Moscow, Riga, Kiev, and Leningrad, the Methodist Church of Estonia, the Religious Community of the Seventh Day Adventists, the Reformed Church of Transcarpathia, the Roman Catholic Church in the Latvian SSR, the Roman Catholic Church in the Lithuanian SSR, the Russian Orthodox Church, the Old Believers Archbishopric of Moscow and All Russia, the Old Orthodox Christian Believers Archbishopric of Novozybkov, Moscow and All Russia, the Supreme Old Believers Council in Lithuania, the Grebenshchikovskaya Community of Old Believers in Riga, the Moscow Transfiguration Community of Old Believers and the Moscow Community of Christian Old Believers of the Pomorye Communion.

The participants gathered in the Assembly Hall of the Moscow Theological Academy. His Holiness Patriarch Pimen delivered the introductory speech (*JMP*, 1978, No. 2, p. 35). A discussion then followed.

Bishop Varsonofiy of Kursk (Old

Orthodox Christian Believers Archbishopric of Novozybkov, Moscow and All Russia) said: "Our task, the task of all believers and of the whole of progressive mankind is to oppose neutron weapon, to prevent its manufacture and deployment."

Rabbi Ya. L. Fishman (Moscow Choral Synagogue), noted that it is easier to prevent an illness than to treat it and that it would therefore be better to work now for the banning of the neutron bomb rather than wait until it was too late.

I. I. Egorov, Chairman of the Supreme Old Believers Council in the Lithuanian SSR, noted that the apologists of the neutron bomb call themselves Christians. But our Lord Jesus Christ came not to *destroy men's lives*, but to *save them*, he said. The speaker further informed the conference that on October 23, 1977, an extended meeting of the Supreme Old Believers Council had condemned the neutron bomb and the arms race.

The Rev. Edward Hark (Estonian Evangelical Lutheran Church) said that the peoples of the Soviet Union remembered the war and did not want another. As a member of the CPC Working Committee, he had brought to the notice of his Church's parishes the resolution of the Working Committee's last meeting denouncing the neutron bomb.

Bishop Valerians Zondaks (Roman Catholic Church in the Latvian SSR) called upon Roman Catholics throughout the world to heed the statement of the Primate of the Roman Catholic Church, His Holiness Pope Paul VI, denouncing the neutron bomb.

Mufti Ziyautdinkhan ibn Ishan Babakhan, Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, said: "We Muslims of the Soviet Union, like all the peace-loving forces of the world, consider the USA's plans to manufacture the neutron bomb a violation of one of the major human rights—the right to life."

Archbishop Dr. Janis Matulis (Evangelical Lutheran Church of Latvia) said: "The apologists of the neutron bomb put forward three arguments in its favour: (1) They allege that the

neutron bomb is clean. We believers say that this is a cynical statement. (2) That the manufacture of the neutron bomb is cheaper than that of any other kind of atomic weapon. We believers say that human life is dearest of all. (3) That the neutron bomb is safe. We say that it is a weapon of mass annihilation."

Bandido Hambo Lama Gomboev Zhambal-Dorji, Chairman of the Central Religious Board of Buddhists in the USSR, informed the conference that at the 7th Congress of Buddhists in November 1977 an appeal to all the followers of Buddha and to all men of good will in the world to activate the struggle for the immediate convocation of the World Disarmament Conference for the unconditional prohibition of all types of weapons of mass annihilation, including the American neutron bomb, had been adopted.

Superintendent Hugo Engo-Oengo (Methodist Church of Estonia) approved the idea of sending an appeal to the believers of the world protesting the neutron weapons as contrary to God's will.

The Primate of the Apostolic Church of Armenia, His Holiness Supreme Patriarch-Catholikos of All Armenians Vazgen I, said: "We believe that our ~~protest~~ against the neutron bomb is just and that God-loving people in all parts of the world will also raise their voices in protest."

Metropolitan Iliya of Sukhumi and Abkhazia (now the Catholicos-Patriarch of All Georgia) expressed the hope that the appeal of the religious figures in the Soviet Union and the protests of many millions of other honest men would make those who were trying to force a new leg of the arms race on mankind think twice. The Churches and religious associations, he said, possessed a moral strength to oppose the proliferation of neutron weapons.

L. S. Mikhailov, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga, said: "We must consider our main task today to be to prevent the development and manufacture by all the atomic powers of new kinds of weapons and to search for ways of achieving peace and universal and total disarmament."



A. M. Bychkov, General Secretary of the All-Union Council of Evangelical Christian Baptists, informed the conference that on August 12, 1977, the AUCECB had issued an appeal to all men of good will urging them to work for the prohibition of the neutron bomb. He spoke bitterly about the passivity of some religious figures in the Western countries on matters to do with establishing peace on earth.

At the evening session, His Holiness Patriarch Pimen read the draft of the resultant document—Appeal to Religious Leaders and Believers Throughout the World (*JMP*, 1978, No. 2, p. 35).

His Holiness Patriarch Pimen then delivered the closing speech (*JMP*, 1978, No. 2, p. 41).

In the evening the new colour documentary film "In the Name of Peace" about the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations was shown. Many of the participants had been delegates to the World Conference.

The next day, December 15, a press conference was arranged in the Moscow

Patriarchate during which His Holiness Patriarch Pimen and other participants told correspondents about the conference and its results.

That same day, His Holiness Patriarch Pimen of Moscow and All Russia held a large reception at which the conference participants and guests—representatives of religious associations and of the Moscow public—were present. His Holiness Patriarch Pimen addressed the gathering, and said among other things: "We have had a truly fraternal discussion which has shown how well we are versed in the subject, our clear understanding of the religious context of the problem, and our conviction of the righteousness of our position. . . ."

Vladimir A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, who was present at the reception, praised the conference held in the Trinity-St. Sergiy Lavra.

Metropolitan Iliya of Sukhumi and Abkhazia and Bishop Varsonofiy of Kursk also spoke at the reception.

EVGENIY KARMANOV

## Message to H. E. Urho Kekkonen, President of Finland

Highly Esteemed Mister President,

On behalf of the Christian Peace Conference allow me to congratulate you on your reelection as President of the Republic of Finland for another term.

The fact that you are occupying this lofty and responsible post in Finland for the fifth consecutive term is a recognition of your tireless activity for detente, security, and cooperation.

We thank Finland and you personally for the fact that thirty-five heads of states were able to sign the Final Act of the Conference on Security and Cooperation in Europe in Helsinki in the summer of 1975.

We also thank you for the great honour you accorded us by your presence at the opening session of the Working Committee of the Christian Peace Conference in 1973, and for your invitation to the delegates from our movement to attend the reception after the conference.

We are very grateful furthermore

that you have always emphasized the importance of spreading information about the activity of the Christian Peace Conference and of publishing its materials, an idea that you have always expressed very clearly.

The entire activity of the Christian Peace Conference helps all men of good will to cooperate in order to establish lasting peace and security in this world. We know of your active participation in carrying out this task and once again we would like to assure you of our support and prayers at a time when you are beginning a new term of office as President of Finland.

We offer you heartfelt congratulations on behalf of all the members of the Christian Peace Conference. May the Lord fortify you in your labours!

+ NIKODIM, Metropolitan of Leningrad and Novgorod, President of the Christian Peace Conference

Dr. KAROLY TOTH, General Secretary of the Christian Peace Conference

February 9, 1978



## Enthronization of the New Primate of the Georgian Church

**A**s already reported in our journal (*JMP*, 1978, No. 3) the 12th Local Council of the Georgian Church since the restoration of the autocephaly in 1917 took place on December 23, 1977, in the Patriarchal Sion Cathedral of the Dormition in Tbilisi. Following the death of His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia († 1977), the council elected as the new Primate of the Georgian Church the Locum Tenens of the Patriarchal Throne, Metropolitan Iliya of Sukhumi and Abkhazia.

On December 25, the enthronization of His Holiness and Beatitude Iliya II, Archbishop of Mtskheta and Tbilisi, Catholicos-Patriarch of All Georgia, took place during Divine Liturgy in the Patriarchal Cathedral (Sveti-Tskhoveli) of the Twelve Holy Apostles in Mtskheta, the ancient capital of Georgia.

On this same day, His Holiness and Beatitude Catholicos-Patriarch Iliya held a large reception on the occasion of his enthronization.

A representative delegation from the Russian Orthodox Church headed by His Holiness Patriarch Pimen of Moscow and All Russia attended the Local Council of the Georgian Church and the enthronization of her new Primate.

Patriarch Pimen said at the Local Council on December 23, 1977:

"It is with great emotion," His Holiness said, "that we stand here beneath the vaults of this holy temple. Here our beloved sister—the Holy Georgian Church—is holding the Local Council to elect the successor to the late Catholicos-Patriarch of All Georgia David V, of blessed memory, a zealous labourer in the pastures of the Church, may eternal memory be his!

"We are very pleased to be present

at the Local Council of the Georgian Orthodox Church and we thank you, Your Eminence Metropolitan Iliya, for your fraternal invitation.

"On behalf of the Holy Synod and the whole Plenitude of the Russian Orthodox Church, we warmly congratulate all the esteemed participants in the council and prayerfully wish that the Holy Spirit direct your thoughts and acts in fulfilling your duty: to elect a Primate of the Holy Georgian Church, a Catholicos-Patriarch of All Georgia, whose prayers, teachings, and deeds will enhance your Church.

"The ancient Autocephalous Georgian Orthodox Church has written many bright and glorious pages in the history of the Christian Church. She was and is the guardian of Holy Orthodox purity. Today she zealously participates in searching for ways and means of reestablishing the confessional unity of divided Christendom, and she continues to labour selflessly for the cause of peace.

"Throughout her entire existence the Georgian Church has been closely united with her people.

"The Holy Georgian Church's ancient patriotic tradition has not weakened today. This tradition is enhanced today by the fraternal cooperation with which our two Churches and other Churches and religious associations in the Soviet Union work for the good of our great socialist Motherland.

"We are pleased to bear witness before the Holy Local Council that the sisterly relations and cooperation between the Georgian and Russian Orthodox Churches that nothing have darkened, continue. In the last decades this has been particularly noticeable in our joint inter-Orthodox, ecumenical and peacemaking activity. We highly appreciate this and believe that rela-



tions between our two Churches in future will convincingly testify to our unity.

"We warmly wish you, esteemed council fathers, God's omnipotent help in your acts, in electing the one awaited by the Holy Georgian Church and the Orthodox Plenitude."

The address by His Holiness Patriarch Pimen was listened to attentively by all the participants in the Local Council.

On the day of the enthronization, December 25, 1977, in the Sveti-Tskhoveli Cathedral in Mtskheta, His Holiness and Beatitude Catholicos-Patriarch Iliya delivered an address to the Plenitude of the Georgian Church in which he inspiringly explained her historical destiny and expressed his hope that the Georgian Church's salutary mission would be carried out in future in accordance with her ancient tradition of unwaveringly guarding the Orthodox doctrine on faith and life and loyalty to her native people.

"Infinite is the Lord's providence, limitless His mercy and fathomless the fount of His grace, grace that He bestows upon those who love Him. And indeed, through His providence and mercy my humble self has been set before you as the Primate of the Georgian Apostolic Church.

"I realize that the Most High has entrusted me today, beneath the vaults of this holy temple, with a lofty responsibility and a heavy obedience. I genuflect before the majesty of His glory for the lofty honour that has been bestowed upon me. I bow my head before the Georgian Church and her flock and before the Georgian people, whom my powers and reason shall reverently serve and with that confession of faith for the defence of which our people shed oceans of blood from the day the Robe of our Saviour Jesus Christ was brought to Mtskheta. The Georgian people and the Georgian Church in the person of her Primate have always been together during times of great tribulation. When the bells sounded the alarm and fires were lit on the heights summoning warriors to battle against the invading enemy, the Church's Primates were there—in the midst of battle, alongside the people, with the

Holy Cross in their hand, encouraging the fighters with Christ's Name. In times of peace when the hardworking Christian people of Georgia arose before sunrise to build magnificent churches, towns, and fortresses, the First Bishop of the Church of Iberia was to be found alongside the builders.

"Our capital city of Mtskheta and Sveti-Tskhoveli remember how lovingly our people took Christ's Robe to their heart. A great deal from our past history comes to mind: wars, earthquakes, floods. In all these misfortunes and tragedies the Georgian people and the Church's Primate stood firmly together, united by their Christian faith and love. And the Lord's mercy was in this unity.

"To the present day the Georgian people have retained their inner spiritual energy, tempered by great tribulations. Our duty is to reveal this mighty gift of grace bestowed by the Lord upon the Georgian people and help them to use it to the glory of God. The Lord's help is constant. He changes the seasons like the clouds, *but thou art the same, and thy years shall have no end*, says King David the Prophet. Changeless and eternal is the wisdom of our Lord Jesus Christ's New Testament. Christ's teaching, which He, the Divine Teacher, testified to with His Blood, is so precious that our believing people defended it with their blood and are guided by it today, as they were in the past. With the help of faith and grace and the strength given them by God, the Georgian people will continue to struggle for peace, goodness, and future well-being.

The Georgian believing people's love for the faith sprang from spiritual need. With this spiritual need modern man should partake of the wisdom of the New Testament so that, armed with it, he may study, work, and live illumined by the light of grace sent down from on high, and so that he may attain some elements of eternity in this blessed earthly life. Thus, the strengthening of the Orthodox Christian faith in our people shall be, as always, the first concern of our Church's activity and our primatial ministry. The faith, without which it would be impossible to attain God's grace, shall be the basis

or the further flourishing of our spiritual life.

"Man's mind and spirit should be directed by hope. The Apostle Paul writes: *But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation* (1 Thess. 5. 8).

"Let us know that Christ is our Hope. Hope should open our reason, lay the road, and guide us along it to the future life. We shall overcome evil and cruelty by hope, and hope will defeat the enemies of peace. Hope is everything. We should always fall asleep with hope, and hope should open our eyes. And the sun will not rise without the fire of hope, if the worm of doubt has devoured us before its rise. Therefore our faith and blessed love for Christ must be accompanied by hope. It is a shield and a support. Hope should strengthen our courage and direct our steps firmly toward the future. What shall we achieve if hope will not lead us forward? The unbreakable will of the believing Georgian people must be strengthened through hope. This is one more vital question for the future activity of our Church....

"Love is God's grace and its power is stronger than the sun. God Himself is called Love. Love is divine in origin and is given to us together with our soul and our life. The Holy Trinity endows us with Its love. A Christian cannot be a Christian without all-embracing love. God created the infinite cosmic spaces with love. And it was with love that He created man. So let us understand, my Georgian brothers in faith, that love is everything. Without love we cannot approach God, without love we shall not attain the blessed Kingdom of Heaven. Therefore our concern for lofty love should illuminate our lives and future activity as the sparkling cross on the highest cupola of Sveti-Tskhoveli is lit by the rays of the rising sun.

"Our future activity will be broad and many-faceted. I have noted only the most important features here, but I must say something about certain other questions. A Christian is not a Christian without goodness. Neither love nor hope can exist without goodness. We shall be of benefit to our

Motherland through our active defence of the power of good. Therefore the grace of good must be strengthened in our people. As Christians we must eradicate any manifestations of evil, and our activity should always be directed by the light of goodness.

"We must say something also about our attitude to work. Peace on earth cannot be established without work, and without work we cannot strengthen our faith nor prepare the basis for hope, for without it love will not flourish. In his poem 'The Phantom', our great poet Ilia Tchavtchavadze glorified the kingdom of work, comparing it with the majesty of the snow-covered Caucasus Mountains. Our goal must be to elevate the spiritual purity of our near and dear ones so that work will be the source of hope and the future of all.

"We should touch on one more fundamental question concerning the present and the future. In order to direct the future activity of our Holy Church along God's path we must be internally united. St. Paul was concerned about the necessity for such unity when he wrote to the Corinthians: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement* (1 Cor. 1. 10).

"When unity is destroyed, mutual love is also destroyed, the basis of hope is broken, and faith is weakened. And so, division is also an evil and a sin. It is our Holy Church's duty not to permit the evil of division. We must always be united—the First Bishop and the hierarchs, the clergy and all those who serve the Church, and around us and with us all believing Christians."

His Holiness Patriarch Pimen delivered warmest congratulations from the whole Plenitude of the Russian Orthodox Church to the new Primate of the Sister Church of Georgia during Divine Liturgy on the day of his enthronization in the Cathedral of Sveti-Tskhoveli.

"The Lord has enabled us," said His Holiness Patriarch Pimen addressing



His Holiness and Beatitude Catholicos-Patriarch Iliya, "to witness and participate in a great and blessed event in the life of the Georgian Orthodox Church. Through God's mercy and the will of the Holy Spirit the enthronization of Your Eminence as Archbishop of Mtskheta and Tbilisi, Catholicos-Patriarch of All Georgia, has just taken place in this holy temple. After days of grief and mourning for the late Catholicos-Patriarch David V who has departed unto the Lord, the Holy Georgian Church again rejoices and celebrates for she has found a new and good helmsman to steer this ancient Church, the roots of which go back to the times of the Apostles.

"Over many, many centuries the pious and believing Georgian people have maintained and continue to observe today the pure and unblemished Orthodox faith. It was this Christian faith that was the source of strength for your great ancestors, strengthening their national self-awareness and inspiring them to selfless labour for the good of their people and splendid homeland.

"As she carries out her salutary mission today in freedom and prosperity, the Church of Georgia is solemnly and piously placing on the ancient throne of the First Bishop a good pastor well known for his steadfastness of faith and who is filled with Christian virtues.

"We believe, Your Beatitude, that with the Lord's almighty help and your primatial labours the Holy Georgian Church *shall blossom abundantly, and rejoice even with joy and singing* (Is. 35. 2) for the good of her God-protected flock.

"We are confirmed in this certitude by Your Holiness's life, which has been dedicated to the glorification of the Name of our Triune God, and by your activity, which has been directed towards affirming truth, love, and peace in relations among men.

"By your varied and fruitful work to strengthen Orthodox unity and to develop the ecumenical movement you, Your Beatitude, have won fame and authority for yourself throughout Christendom.

"Your efforts in the defence of mankind's priceless achievement—peace on

earth, nourished and affirmed by love and justice—have brought you profound respect.

"Your active participation, as a member of the delegation from the Georgian Orthodox Church headed by your predecessor, His Beatitude Catholicos-Patriarch David V, of blessed memory, in the work of the World Conference: Religious Workers for Lasting Peace, Disarmament, and Just Relations among Nations, in June 1977 in Moscow, and your outstanding contribution to the recent Zagorsk conference of representatives of Churches and religious associations in the Soviet Union, which condemned neutron weapons and urged the followers of all religions to work to have them banned, are blessed landmarks on the glorious path of your peacemaking.

"Well known is your extensive work alongside leaders of our country's other Churches and religious associations aimed at enhancing the well-being of our great Motherland—the Union of Soviet Socialist Republics.

"We believe that your primatial ministry will bring about the further consolidation of the ancient fraternal relations between our two peoples—the Georgian and Russian peoples—to which we also dedicate ourselves with profound love and joy.

"Your Beatitude's ethico-spiritual and patriotic activity will acquire even greater magnitude and scope from this day forward.

"With deep love for her equal-in-honour and sister, the Church of Georgia, the Russian Orthodox Church rejoices at the event that has taken place today in this holy temple with a pure and holy joy. We are here to attest to the love of the Russian flock for the pious Georgian people and their First Bishop. On behalf of the Plenitude of our Church we bring Your Holiness sincere, warm congratulations and we pray that the Saviour of the World will lighten the burden of your coming service in fulfilment of His Divine words: *...my yoke is easy, and my burden is light* (Mt. 11. 30).

"We note with gratitude to God and with satisfaction that relations between the Georgian and Moscow patriarchates are characterized by close bonds of

friendship and spiritual kinship. Unity of faith is the foundation on which the indivisible unity of our two Orthodox Autocephalous Churches is built. We believe, Your Holiness, that in accordance with the behest of St. Paul, our Churches will continue to keep the unity of the Spirit in the bond of peace (Eph. 4. 3), strengthening brotherly love and being guided in our relations by *the things which make for peace and things wherewith one may edify another* (Rom. 14. 19), for only in peace and love is full unity possible.

"Your Beloved Holiness, we fervently pray and firmly believe that your patriarchal service will be blessed and that your primordial labours will increase the glory of the Holy Georgian Orthodox Church and successfully lead your faithful flock to salvation and eternal life."

At the reception in the Iberia Hotel in Tbilisi following the enthronization, His Holiness Patriarch Pimen delivered a speech which he concluded by proposing a toast to His Holiness and Beatitude Catholicos-Patriarch Iliya, to the Church and people of Georgia, and to the eternal friendship of the great family of peoples in the Soviet Union.

"We have come from the holy spiritual feast at which the Bloodless Sacrifice was celebrated and which testified to our indivisible spiritual unity," His Holiness said, "to this brotherly agape arranged in celebration of the enthronization of His Holiness and Beatitude Iliya, Catholicos-Patriarch of All Georgia."

"We have come to this celebration of the Holy Georgian Autocephalous Orthodox Church with joy and have brought with us greetings of peace and love and good wishes to Your Holiness and the whole Plenitude of your Church from the Russian Orthodox Church and your faithful flock."

"The time at which, by God's will and the will of the Local Council of the Holy Georgian Church, you take up the leadership of your Holy Church is an extremely responsible one. Orthodoxy as a whole, and every Local Church individually, must work hard for the preparation and convocation of the Holy and Great Council of the

Eastern Orthodox Church, the strengthening of pan-Orthodox unity, the participation in the ecumenical movement, the preparation of bilateral and multilateral doctrinal dialogues, and for peacemaking.

"As an active participant over the years in many pan-Orthodox, ecumenical, and peace conferences, Your Holiness knows these problems well. It pleases us to note the staunchness and principledness with which you consistently defend the honour and dignity of the Holy Georgian Church. We always rejoice when we hear participants in ecumenical and peace conferences speak about your weighty, authoritative contribution to their success."

"With great satisfaction we stress yet again Your Holiness's active participation in the meeting of heads and representatives of Churches and religious associations in the Soviet Union, which took place on December 14, 1977, in the Trinity-St. Sergiy Lavra in Zagorsk near Moscow, at which the participants declared, in recognition of their religious responsibility to mankind and in the light of religions' sacred respect for all forms of life on earth, their united protest, expressing the will of the believers of our country, against plans to produce a new weapon of mass annihilation—the neutron bomb—and to deploy it on the territory of Western Europe."

"We believe that the ancient Georgian Orthodox Church headed by Your Holiness will expand and strengthen her participation in inter-Orthodox, ecumenical, and peacemaking activity to the glory of God and for the well-being of the crown of His creation—man."

"We hope that the fraternal love and cooperation between the Georgian and Russian Orthodox Churches will increase *from strength to strength* like the joint labour of our Churches and other Churches and religious associations in the Soviet Union, for the good of our great socialist Motherland."

His Holiness Catholicos-Patriarch Iliya delivered a speech at the reception expressing his faith in Divine Providence for the Georgian Church, his gratitude to the Primates and representatives from other Churches for their



presence and prayers during the enthronization, and spoke of the salutary tasks of salvation confronting the Apostolic Georgian Church in the world today.

"In the history of mankind and in the significant events that have taken place here today," said His Holiness Catholicos-Patriarch Iliya, "we see God's will, His mercy, His omnipotent right hand, His justice, and radiant love for those in whom He has breathed life by His Holy Spirit. Inscrutable Divine Providence has placed me before my beloved Georgian people with the First Bishop's crozier in my hand to fulfil God's will and guide my flock for their spiritual elevation.

"Today's solemnities have been enhanced by the lofty presence of the Primate of the great Church of fraternal Russia, His Holiness Patriarch Pimen of Moscow and All Russia. The Georgian Apostolic Church and we personally are sincerely cognizant of and grateful for the warm and kind regard of the Russian Church and His Holiness Patriarch Pimen for our people.

"The Giver of Love has brought to our warmly hospitable capital today from fraternal Armenia, the Supreme Patriarch-Catholicos of All Armenians, Vazgen I. Forty-seven days ago His Holiness came to Tbilisi to share our Church's sorrow at the death of His Holiness and Beatitude Catholicos-Patriarch David V. Today His Holiness Patriarch-Catholicos Vazgen I is participating in the celebrations of our enthronization and expressing well-wishes to our Church. The Georgian Church and people are grateful to him. Our nations remember the history, written in blood, when the Armenian and Georgian peoples shared their misfortunes and joys together. Our descendants will not forget what has been done to consolidate our friendship.

"We greet Archimandrite Grigorios, the representative of the Pope and Patriarch of Alexandria and All Africa, His Beatitude Nicholas VI. Our Church remembers His Beatitude's visit to the Diocese of Sukhumi. We request Archimandrite Grigorios to honour us by conveying to His Beatitude that the Georgian Church wishes to have the closest relations with the Church of

Alexandria and All Africa in future.

"We are deeply grateful to Archimandrite Naum, the representative of the Bulgarian Church. Warm sisterly relations exist between the Georgian and Bulgarian Churches. Our Church fondly recalls the visit of the Primate of the Bulgarian Church, His Holiness Patriarch Maksim. We ask Father Naum to convey our best wishes to His Holiness.

"We wish to speak briefly to this esteemed assembly of the problems facing our Church through God's will. Our activity, our prayers, and our confession of faith must serve public well-being....

"We should bear in mind that we are children of a nation which preserves the Robe of our Lord Jesus Christ, that we were born and brought up in a country that became the earthly abode of the Most Holy Theotokos. We are descendants of ancestors to whom Christianity was preached by the Apostles Andrew the First-Called and Simon the Canaanite. We should bear in mind that Simon the Canaanite died in Georgia and is buried in Novy Afon (New Athos).

"This past obliges us to strive always for the exaltation of our Church's holiness. It is not easy to carry out our duty before God and the people. But can we think and speak of any burden when we know it has been entrusted to us by God? Along with this burden Divine Providence has granted us hope and a flock for which this burden must be carried. Everything we have received from God is divine and directed only towards good. God brings no one misfortune. Misfortune follows on evil and sin. On this solemn day we see God's grace sent down to us from Heaven. This grace obliges us to state before our native people, our native country, the holy patriarchs and hierarchs assembled here, before the fathers and brethren, that the God-blessed throne of the Catholicos-Patriarch of All Georgia will serve the people for their spiritual elevation and sanctity, and the cause of peace, which our great state pursues so unswervingly."

**His Beatitude THEODOSIUS**  
**Archbishop of New York, Metropolitan**  
**of All America and Canada**



His Beatitude Theodosius (Lazor), Archbishop of New York and Metropolitan of All America and Canada, was born on October 27, 1933, in Canonsburg in the State of Pennsylvania.

In 1957, after he had finished his schooling in Washington and Jefferson, he entered St. Vladimir's Theological Seminary in Crestwood, New York, from which he graduated in 1960. Then he was sent to the Ecumenical Institute in Bossey, Switzerland.

He took his monastic vows under the name of Theodosius on October 10, 1961, and on October 14, 1961, he was ordained hierodeacon and on October 22—hieromonk. He was then appointed Rector of the Church of the Nativity of the Blessed Virgin which is in Madison, Illinois. Subsequently he was invited to work in the office of His Beatitude Metropolitan Ireney in New York where he was also the chaplain of His Beatitude's domestic chapel. Later he also



became his secretary and assistant chancellor.

On March 31, 1967, he was appointed to the see in Washington, D.C. as vicar of His Beatitude Metropolitan Ireney.

On May 6, 1967, he was consecrated bishop and on June 1, 1967, appointed ruling hierarch of Sitka and Alaska Diocese where he served until 1972. Under his jurisdiction this diocese was pulled out of its state of oblivion which had existed for more than 50 years. Soon after his arrival in Alaska, Bishop Theodosius toured all over his diocese including the smallest and most isolated communities on the Aleutian Islands and along the Yukon, Kuskokwim and Nushagak rivers in the southwestern area of the state. His archpastoral visits inspired the communities in his diocese.

In 1968, the first diocesan conference took place in his diocese. Under his leadership the number of clergymen increased from 12 to 22 including several rural church workers who had had special training for the priesthood in the cathedral church of Sitka.

Bishop Theodosius also reorganized the parish in Ankora (Anchorage) and was a pioneer in the reconstruction of St. Michael's Cathedral—the historical place of worship in Sitka which was destroyed by a fire in 1966. The cathedral was reopened in 1976 after the restoration.

In 1970, Bishop Theodosius organized the celebrations for the canonization of St. German of Alaska, who was the first Orthodox saint in America, and was a missionary for the Russian Church there in the 18th century. Quite recently Bishop Theodosius headed a commission to collect material for the canonization of Bishop Innokentiy of Alaska (subsequently Metropolitan of Moscow), who was canonized by the Russian Orthodox Church on October 6, 1977.

In 1970, Bishop Theodosius attended the funeral of His Holiness Patriarch Aleksiy of Moscow and All Russia, as a representative of the Orthodox Church in America. Later that same year he came to Moscow again to receive the

*tomos* granting autocephaly to the Orthodox Church in America (*JMP*, 1970, No. 6).

Upon receiving *tomos*, Vladyka Theodosius expressed the feelings of good will of the children of the Orthodox Church in America towards her Mother—the Russian Orthodox Church.

“At this moment when I am receiving the *tomos*, hundreds of thousands of Orthodox Americans are one with me in thanking the Almighty God and in feeling deep gratitude to you hierarchs of the Russian Church, especially to His Holiness Patriarch Aleksiy of Moscow and All Russia of eternal memory, who, before his departure to the Lord, to his eternal rest, ratified with his blessing, consent and signature this sacred act. In so doing he gave new life and strength to our American Church. May his memory be eternally blessed!

“At this solemn hour let me say that we accept this gift of autocephaly as a renewed appeal to dedicate our activity to the growth, unity and spiritual flowering of Orthodoxy in America, rather than as an indication of any merit or worthiness on our part, or for any reasons of superiority or pride. We shall always remember the foundations which the Holy Russian Church has laid down for us....”

On May 30, 1972, Bishop Theodosius was appointed to the see in Pittsburgh and West Virginia. He set about his diocesan work with great energy. Under his leadership the diocese acquired a piece of land in Mars near Pittsburgh, where they will build the diocesan offices, the bishop's residence, orphanage and a youth complex.

Bishop Theodosius also held the post of Head of the Department of Religious Education of the Holy Synod of the Orthodox Church in America and chairman of the commission on preparing for the 4th and 5th All-America Orthodox Councils.

On October 25, 1977, at the 5th All-America Orthodox Council in Montreal, Canada, Bishop Theodosius was elected Primate of the Autocephalous Orthodox Church in America.

# Centenary of the Liberation of Bulgaria from the Osman Yoke

## Some Pages from the History of Russo-Bulgarian Relations



In 1977, our brothers the Bulgarian people celebrated the 100th anniversary of the liberation of their country from Turkish domination.

And we too, their brothers in faith, arms, and blood, joined our Bulgarian brothers in marking this glorious date.

Russo-Bulgarian relations have roots receding way back into the past, but they became especially intense in the harsh times of the Bulgarian people's ordeals.

The links between the Russians and the Bulgarians have been close over the whole span of many centuries of history. The link between the two peoples stems from many reasons, one of which is their ethnic closeness. Descended from the one Slavonic root, both peoples have preserved the closeness of their language to that of their ancestors. The Bulgarian language is, not counting Ukrainian and Byelorussian, the most easily understandable for us of all the group of Slavonic languages, and this makes it possible for a Russian and a Bulgarian to understand each other without especial difficulties nowadays too. The two peoples are further linked by use of the same script. The Cyrillic alphabet, having become prevalent in Bulgaria due to the activities of Sts. Cyril and Methodius, was subsequently transported into Russia. But the most powerful link between the two peoples was unity of faith. Having been baptized by the Greeks, the Russians were able to realize the Christianization of their land with the help of the kindred Bulgarian people, who had been enlightened by Holy Baptism at a significantly earlier date and so had their own hierarchy and ecclesiastical books in Slavonic. The drawing together of the two peoples on this basis gave birth to ecclesiastical relationship, which, over the centuries, has developed and strengthened, and

promoted the spiritual, cultural and political growth of the brother nations.

The historical development of these interrelations is a wide and complex question in the history of the Russian and Bulgarian Churches.

The start of the ecclesiastical links between the Bulgarians and the Russians goes back to the period before the conversion of Russia to Christianity. The rise of these links must be ascribed to the time of the first and major contact between the Bulgarians and the Russians—the campaign of Svyatoslav, Prince of Kiev, against Bulgaria (967-971). Svyatoslav's campaign was an important factor in preparing the ground for Christianity in Russia. The point is, that during this campaign, amongst the Bulgarian reinforcements to Svyatoslav's troops there must without doubt have been baptized Bulgarians as well, and their contact with Russians helped turn the latter to Christianity. After the campaign some of these Bulgarians, not wishing to live under the yoke of Byzantium, may have settled in Russia, and these immigrants may have brought Slavonic service books with them. The desire not to live under the yoke of the Greeks was provoked by the forced Hellenization of the Bulgarians which was getting under way at that time.

The baptism of St. Vladimir, Equal to the Apostles, and together with him of the whole Russian nation initiated the establishment of firmer ecclesiastical ties with the Bulgarians, since amongst the Greek clergy there were Bulgarian priests, too.

The link with our Bulgarian brothers was kept up over the following centuries, even to the extent of appointing Bulgarian priests to the highest hierarchical posts in the Russian Church. Thus, Metropolitans St. Kiprian (1375-1406) and Grigoriy (1415-1419) Tsimblaks, pupils of Trnovo Theological School, were Bulgarians by birth.

The idea of the brotherhood of the two nations acquires new forms in the



15th century as a result of the political situation of that time, the time of the enslavement of the Greeks and the Southern Slavs by the Turks. Slavery under the Turks brought humiliation and cultural decay. In those times, for example, the spiritual closeness and fraternal communion between the Russian and Bulgarian monks on Mt. Athos found expression in the close links that were established after the revival of the ancient Monastery of Rila. In 1466, this Bulgarian laura and the Russian Monastery of St. Panteleimon on Mt. Athos concluded an agreement whereby the Russian cloister on Mt. Athos gave its patronage to the Bulgarian. The renewed closeness of the two communities became a living symbol, through which the Rila monks kept up the faith of the Bulgarian people, that it was under the patronage of its brother, the Russian people, who were capable of liberating Bulgaria from the Turkish yoke.

And, in fact, extensive help flowed from Russia. To start with, this help took the form of generous aid for the restoration of churches, the buying of sacred vessels to replace those stolen by the Turks, the sustenance of the clergy and for the ransom of prisoners. The Monastery of St. Panteleimon acted as the intermediary in this aid.

The help of Russia in general and of the Russian Orthodox Church in particular, has, in subsequent times, been not only material but spiritual. Thus, from 1840 to 1857, the Holy Synod of the Russian Church set up scholarships for the education of Bulgarians in Russian seminaries and academies of Kiev, St. Petersburg and Moscow. It would not be an exaggeration to say that a significant part of the Bulgarian intelligentsia is indebted to these very theological schools for their education. At the same time, thousands of books of a religious and moral content were sent from Russia to Bulgaria as gifts.

Turkish aggression in the Balkan Peninsula, started in the middle of the 14th century and facilitated by the feudalism in Bulgaria and the other Balkan states, brought about the destruction of the Trnovo Kingdom in 1393. In 1396 the Vidin Kingdom fell too, and thus the whole of Bulgaria of that day,

divided into two kingdoms, was enslaved by alien conquerors. Turkish domination interrupted the independent socio-economic and spiritual development of the Bulgarian people for almost five centuries (Academician N. S. Derzhavin. *Istoriya Bolgarii*—A History of Bulgaria. Vol. III, 1947, p. 7). Turkish occupied Bulgaria was made part of the Rumelia Province of the Osman Empire. As a result of the Turkish conquest a significant part of the population of the country perished and a part fled to other countries, including Russia.

One of the direst consequences of the Turkish domination for the Bulgarian people was the mass conversion to Islam. The Bulgarians of Rhodope, on the shores of the Aegean Sea, of Central Macedonia and of north-eastern Bulgaria were especially strongly affected by this. A form of conversion to Islam without parallel in its cruelty was the "tax in blood"—*devshirmé*—the selection of the healthiest male children for the Janissary corps, which went on up till the 17th century (*Asimilatorskata politika na turskite zavoyevатели*—The Policies of Assimilation of the Turkish Conquerors. Sofia, 1962, pp. 7-12).

From the very beginning the alien yoke provoked the fierce opposition of the Bulgarian people, which took various forms, but involved in the main the Haiduk movement and uprisings. The first rebellion to flare up was in 1404 in the localities of Vidin and Pirod under the leadership of Constantine and Fruzhin. However, Turkey was then at the height of its powers, and having suppressed this rebellion, continued its conquests further into the Balkan Peninsula and Central Europe. The harsh suppression of the uprising led to the migration of part of the population from Bulgaria to the lands beyond the Danube.

In the 18th and the beginning of the 19th centuries powerful changes came about in the socio-economic, political and cultural development of the Bulgarian people, leading to its consolidation and the unfolding of a powerful movement for national liberation.

St. Paisiy of Hilandar (1722-1798), the ideologist of the Bulgarian national liberation movement and historian of the Bulgarian Revival, was the

mouthpiece at that time for the national hopes of the Bulgarian people. Being a monk of the Hilandar and Zographou monasteries on Mt. Athos, Father Paisiy met the Serbian historian Rajić and became familiar with his historiographical works. This meeting spurred the young monk to write the history of his native people, too. For two years he collected historical material on Mt. Athos and in Bulgaria and travelled through other lands as well. Making use of the Russian translation of Mavro Orbini's *Tsarstvo slavyan* (The Kingdom of the Slavs. 1601) the *Annales Ecclesiastici* of Cardinal Cesare Baronius, and also Bulgarian documents and the *Lives of Saints*, Father Paisiy compiled his *Istoriya slavyanobolgarskaya o narodakh i tsarekh i svyatykh bolgarskikh i o vsekh deyaniyakh bolgarskikh*—Slavo-Bulgarian History of the Peoples, Tsars and Saints of Bulgaria and of All Bulgarian Deeds (V. Lamansky. *Bolgarskaya slovesnost XVIII veka*—Bulgarian writings of the 18th century, *Zhurnal Ministerstva narodnogo prosveshcheniya*—Journal of the Ministry of Public Education. St. Petersburg, 1869, IX, p. 117).

We know from his own testimony that Father Paisiy was a very sick man, but nevertheless he did not break off his work and saw it through to the end. "And so," he says, "did I scorn my aching head, for I had long thus suffered and had great pains in my stomach, but because of my great desire I scorned what I had" (Academician N. S. Derzhavin. *Istoriya Bolgarii*—A History of Bulgaria. Vol. IV, 1948, p. 77). This "great desire" consisted of writing a history of his humiliated and insulted motherland and thereby to show up the groundlessness of the attacks on the Bulgarian people and the mocking of them as worthless and undeserving of attention, because they supposedly had no history of their own. "I was gradually consumed by fervour and pity for my native Bulgarian people, for their lack of an all-embracing history of the wondrous deeds of our people from the earliest times," says Father Paisiy in the afterword to his work, where he explains the driving motives behind his work on the history, which forced him, despite his ailment,

to carry on zealously until he had finished his work. "With difficulty I collected together lost and forgotten writings from various periods and wrote them down in one"; the author further adds in self-justification: "I have studied neither grammar nor politics of any kind, but as a simple Bulgarian so did I write simply: my concern was not to form my language according to grammar or to choose my words carefully, but rather to collect this history into one whole."

There is a multitude of copies of the *History* by Father Paisiy of Hilandar in existence. A copy of the famous extended edition of this *History* by the hand of Hiero-Schemamonk Spiridon and dating from 1792 is preserved in the Leningrad Public Library (Q IV, No. 333).

The revival of Bulgarian national consciousness begins properly speaking with the appearance of this work. The *Istoriya Slavyanobolgarskaya* (Slavo-Bulgarian History) by Father Paisiy of Hilandar was widely distributed in many copies in Bulgaria in the 18th-19th centuries. In it he called for the awakening of national consciousness for the struggle to revive national culture, for the attainment of Church independence and, finally, for the liberation from the Osman yoke.

Father Paisiy's *History* taught love for one's Bulgarian fatherland and native tongue, it told of the existence of a Bulgarian state and culture before the Turkish conquest, and related the history of the First and Second Kingdoms of Bulgaria in detail. It played a large role in the awakening and consolidation of national consciousness of the Bulgarian people in the period of the Bulgarian Revival.

Bishop Sofroniy of Vratsa (1739-1813) carried on the work of the father of Bulgarian history. He wrote *Nedelnik* (the Weekly), or *Zapiski* (Notes), in which he gave expression to the suffering of the Bulgarian people. This was the first printed book in new Bulgarian literature. In the time of the Russo-Turkish War of 1806-1812, Bishop Sofroniy called on the Bulgarians to assist the Russians (N. S. Derzhavin. *Sbornik statei i issledovaniy v oblasti slavyanskoi filologii*—Collected Essays



in the Field of Slavonic Philology. 1941, p. 126). Bishop Sofroniy's own life, full of alarms and anxieties can serve as an example of the sufferings of the Bulgarian clergy, dependent as it was both on the Turks and the Phanariots.

It is altogether hard to overestimate the value of the role both of individual arouseurs of national consciousness at the time of the Bulgarian Revival, and of the particular significance of the monasteries at that time.

A blow struck for the political independence of Bulgaria was at the same time a blow struck for the ecclesiastical independence of the Bulgarian people. The Turks did away with the Bulgarian Patriarchate of Trnovo, and control of ecclesiastical affairs in Bulgaria was transferred by them to the Patriarch of Constantinople. The last spark of the Bulgarian people's religious freedom was extinguished with the abolition of the Archbishopric of Ohrid, but it still smouldered on in distant isolated monasteries, in monastic cells, expressing the protest of the people. Under the Turkish yoke, the Christian faith helped foster national feelings and aspirations. The national and the religious were fused. And at the time when the Turks were trying to efface the identity of the Christian Bulgarian people, considering them to be a Greek tribe (*rumi mileti*), evidence of old folk traditions and legends was being preserved in Bulgarian monastic cells. The monasteries became the place where popular gatherings were held, and the people looked on them as the only bastion of their national feelings and hopes. It is no coincidence that the appeal from Father Paisiy rang out from a cell of the Hilandar Monastery (Zh. Natan. *Blgarskogo vzrazhdane*—The Bulgarian Revival. Sofia, 1947, p. 56). Amongst the monasteries, the greatest role was played by those on Athos, where various national traditions met and crossed (Serbian, Greek, Bulgarian and others). The monasteries were also the centres of lively disputes among the monks about the past glory of nations, their histories and merits. Therefore, the monasteries were great cultural seats of that time, they were the treasurehouses of the peoples'

traditions, their monuments, their ancient manuscripts and sacred books.

"The participation of the monasteries in our revival," writes the Bulgarian scholar I. Shishmanov, "has often been noted and correctly appreciated. In the monasteries, the centres of Christian devotion, piety and enlightenment, many historical traditions were preserved, thanks to the presence in the monasteries' libraries of literary monuments, documents, and the *Lives of Saints* (St. Naum of Ohrid, St. Kliment, St. Ioann of Rila, and others). People from all ends of Bulgaria met in the monasteries, here they learned to feel themselves to be one people, different from others (for example from the Greeks or Serbians)" (I. D. Shishmanov. *Uvod v istoriyata na Blgarskoto vzrazhdane*—Introduction in the History of Bulgarian Revival. Sofia, 1930, p. 289).

The activity of the great Bulgarian enlighteners assisted the formation of the Bulgarian nation that had begun at the end of the 18th century. The first periodicals started appearing in the 1840s—*Lyuboslovie* (Philology), *Blgarskiy Orel* (The Bulgarian Eagle), and others. One form the national movement took was the struggle for an independent national Church that raged in the forties to the sixties, and led to the formation of the Exarchate of Bulgaria in 1879.

We will not give special coverage here to the Greco-Bulgarian question which led in 1872 to the declaration by the Patriarchate of Constantinople that the Bulgarian Church was schismatic. We will confine ourselves to saying that the Russian Orthodox Church supported the Bulgarian Church in this question. Thus Metropolitan Filaret of Moscow in his report to the Holy Synod apropos the telegram sent by Count Ignatiev (the Russian envoy to Constantinople), refuted the position of the Patriarchate of Constantinople in relation to national Local Churches. Metropolitan Filaret wrote: "The Greeks reject the principle of nationality, but in actual fact act to preserve the hegemony of their own nationality and do not remember that the Holy Spirit recognized the principle of nationalities when granting the Church the gift of

tongues, so that each nationality should have teachers of faith and worship in their own language" (*Sobranie myslei i otzyvov Filareta, mitropolita Moskovskogo i Kolomenskogo, po delam Pravoslavnoi Tserkvi na Vostoke*—A Collection of the Thoughts and Opinions of Metropolitan Filaret of Moscow and Kolomna on the Affairs of the Orthodox Church in the East. St. Petersburg, 1886, p. 362).

From the 1840s, the links between Bulgaria and Russia grew stronger and the latter has a growing influence on the development of Bulgarian culture.

The activity of the representatives of the revolutionary democratic movement developed under the direct influence of the ideas of the Russian revolutionary democrats—Herzen, Chernyshevsky, Dobrolyubov, and Pisarev. Khristo Botev and Lyuben Karavelov, who lived at one time in Russia, were familiar with their works. The teaching of the Russian revolutionary democrats also made its way into Bulgaria via the graduates of Russian universities and schools on their return from Russia to their Bulgarian homeland (On the 75th anniversary of the liberation of Bulgaria from the Turkish yoke. *Voprosy istorii*—Questions of History. 1953, No. 3, p. 65).

A characteristic of the Bulgarian national liberation movement was that, in its struggle against the rule of the Sultanate of Turkey the Bulgarian people awaited help from the great Russian people; they understood that Russia was the only power strong enough to break the back of the predatory Osman Empire.

The liberation struggle of the Slavs evoked sympathy not only among the ranks of the intelligentsia, but also among the ordinary people of Russia. A considerable number of archive documents throw light on the campaign, which spread out all over Russia, to collect money for a fund set up to aid the Slavonic peoples of the Balkans, who had risen up to fight for their liberation. The sum of money collected went into millions. This is how the newspaper *Souremennye Izvestiya* wrote about it at the time: "Half-starving workers and petty shopkeepers with only kopeks to their name gave their

last kopek to the cause of the Slavs" (L. Krivoshein. 80 years ago. *Slavyane*—The Slavs. 1957, No. 3, p. 33).

Starting from the period of the Russo-Turkish Wars of the end of the 18th and the 19th centuries, when the Russian Army inflicted a series of crushing blows on the Osman Porte and thus considerably undermined the strength of its dominion over the peoples of the Balkan Peninsula, even stronger hopes were placed in Russia. "Russia," wrote Khristo Botev, "will never forsake us and will never allow other nations to trample the name of the Slavs in the mud" (Khristo Botev.—Publicist Works. Moscow, 1952, p. 57).

The Russo-Turkish Wars of the 18th-19th centuries stimulated the growth of the liberation struggle of the Bulgarians, who participated as volunteers in the war of 1828-1829 and in the Crimean War of 1853-1856.

The Russo-Bulgarian military alliance has great and deep traditions behind it. Russia's assistance in strengthening the will of the Bulgarian people to struggle for national liberation played a large role not only in the shattering of the feudal Turkish Empire, but also brought liberation from the harsh yoke of the Turkish assimilators to the Bulgarian people.

The wars between Russia and Turkey of the second half of the 19th century, which were for the most part conducted outside the boundaries of Bulgaria, struck a heavy blow against the Turkish Empire. The victories of Rumyantsev, Suvorov, Kutuzov and their associates shattered the foundations of the military might of the Sultans and created the conditions necessary for the development of the national liberation struggle of the Bulgarian people against the loathsome Turkish yoke.

By the beginning of 1877 it had already become clear that the ever-growing tenseness of the situation in the Balkans might at any moment lead to war, a war in which Bulgarian volunteers would fight alongside Russian soldiers against the common enemy. On this occasion the conditions for the creation of a Russo-Bulgarian military alliance on a large scale were favourable, since wide sections of Russian society were sympathetically disposed



towards rendering help to the Bulgarian people by means of armed intervention.

In his memoirs, Kisov, one of the officers of the Bulgarian volunteer corps and a Bulgarian by origin, notes that even at the very start of the campaign at meetings between Russian units and Bulgarian bands "the cordial and sincere attitude of the Russian soldiers to the Bulgarian irregulars was self-evident" (S. I. Kisov. *Iz boyevoi i pokhodnoi zhizni 1877-1878 gg.*—From 'My Life of Fighting and Campaigns in 1877-1878. Sofia, 1903, p. 72).

The Russo-Turkish War of 1877-1878 began in a situation of heightened struggle for national liberation in the Balkans and aggravation of the eastern crisis. The actions of the Russian Army were accompanied by the armed national liberation struggle of the Bulgarian people. The Bulgarian Corps, formed in Russia and Romania essentially out of participants in the liberation movement, who had emigrated after the suppression of the April Uprising of 1876, fought arm in arm with the Russian troops.

We will be brief about the April Uprising itself, confining ourselves to the part played in it by representatives of the Bulgarian Orthodox Church, whose clergy were members of revolutionary committees, often in the capacity of chairmen. At times priests ran military detachments, exhorted the people to rebellion, took part in the work of collecting funds, buying arms and military supplies, and were in the fore at fierce battles. The number of clergymen who took part in the uprising is more than 200. Many monks and nuns, priests and monastic novices gave their lives in this uprising. Others were subjected to harsh torture and perished in Turkish torture chambers (*Tserkoven Vestnik*. 1976, No. 22).

The first six Bulgarian detachments, making up the core of the Bulgarian troops in the War of 1877-1878, were formed out of young Bulgarian emigrés in the town of Ploesti at the same time as Russian troops advanced onto Romanian territory in April 1877. The Bulgarian corps was commanded by the Russian General Stoletov. The town of Samara presented the Bulgarian ir-

regulars with a standard, which was delivered to Ploesti by Kozhevnikov, the Mayor of Samara, and Alabin, the member of the Duma of Samara, and was handed over to the Third Detachment. On receiving the standard, the Bulgarian irregular, Tseko Petkov, an old man, who had devoted all his life to the struggle with the Turks, said with tears in his eyes as he drove home the final nail fixing the standard to the staff: "May God help this standard cross the whole land of Bulgaria from one end to the other, may it dry the tears from the eyes of our grieving mothers, wives and daughters, may all that is pagan, evil and impious flee before it, and in its wake may peace, calm and prosperity follow" (N. Epanchin. *Deistviya peredovogo otryada general-adyutanta Gurko*—The Actions of Adjutant-General Gurko's Vanguard. St. Petersburg, 1895, p. 9). These moving words show very clearly how great was the hope that the simple Bulgarian people placed in the help brought by the Russian people. Subsequent military events justified these expectations.

The Bulgarian Corps, encamped two versts away from Ploesti, attracted general attention to itself and was daily visited by a mass of visitors, including representatives of the Bulgarian Orthodox Church, for example, Metropolitan Panaret of Plovdiv and others.

By the time of General Stoletov's advance up to the Danube, i. e. by May 31, 1877, the Bulgarian Corps consisted of 5,000 irregulars. This basic backbone of the Bulgarian Corps was subsequently reinforced by individual parties sent out after it (N. S. Ivanov. *Sbornik statei*—Collected Articles. Kishinev, 1896, p. 115).

The Russian soldiers and Bulgarian irregulars displayed unparalleled heroism in the defence of the Shipka Pass, and in the battles for Pleven and Staro Zagora.

During August 1877, Russian grenadiers and Bulgarian irregulars halted and routed a superior force of the Turkish Army in a fierce battle. The feat of the defenders of Shipka has entered for ever the heroic epical annals of the war for the liberation of our brother Bulgaria from the five-century-long alien yoke. "Here, on Shipka, high up

in the heart of Stara Planina, in the heart of Bulgaria, Russian and Bulgarian blood fused, in order to forge a bond for centuries, in the face of all storms and ravages of time, of Bulgaro-Russian friendship and Bulgaro-Russian brotherhood" (T. Zhivkov. *Vechniy ogon Shipki*—The Eternal Flame of Shipka. *Izvestiya*. August 20, 1977).

After the crushing defeat of the Turkish troops beneath the walls of Stara Zagora the enemy undertook a desperate counterattack on the Shipka Pass. A valiant handful of Russians and Bulgarians over a period of several days and at the cost of immense efforts repulsed attack after furious attack by Janissaries armed up to their teeth. In one of the films about the heroes of Shipka there is a tremendously powerful scene: when the defenders of the mountain pass run out of shells and cartridges they halt the frenzied storm of the enemy attack by bombarding with stones, by rolling damaged artillery guns down on their foes, sheltering themselves from bullets with the bodies of dead comrades.... Over the half a year of military action on Shipka Pass the number of Russian grenadiers who perished ran into many thousands, lovingly acclaimed brothers by the Bulgarian people. After the three days of fierce fighting in August that halted the enemy, there began a long winter of watching and fighting for the defenders of Shipka. Neither severe frosts nor wild storms, neither frequent shortage of food, water and medicaments, nor absence of warm shelter could force the Russian and Bulgarian soldiers to abandon the vital pass and give the enemy the opportunity of coming to the assistance of the Turkish units besieged in Plevna (Archimandrite Ilarion. *Prazdnik na Shipchenskiya balkan*—Celebration on Mt. Shipka. *Tserkoven Vestnik*. March 1, 1969, pp. 14-15). Among the dozens of monuments and obelisks standing in memory of this feat, the most majestic is the grandiose Freedom Monument on Stoletov Peak. An eternal flame burns there.

The victory of the Russian Army in the war of 1877-1878 secured the liberation of Bulgaria from the Osman

yoke. The Peace Treaty of San Stefano, 1878, which concluded the war, provided for the creation of a *de facto* independent state of Bulgaria: it was declared an autonomous principedom with the right to elect its own prince, who was recognized as a vassal of the Turkish Sultan.

The War of 1877-1878 hastened up the process of the disintegration of Turkish feudalism. In the course of the war and in the first years after it, when Bulgaria was run by a Russian administration—a temporary Russian government for Bulgaria—the foundations were laid of an independent Bulgarian national state: the organization with the help of Russian specialists of civil administration, the formation of armed forces, etc. The changes in the socio-economic structure of Bulgarian society found reflection in the Trnovo Constitution of 1879, one of the most democratic of its time.

And thus the triumph of Russian arms, despite the opposition of several European states, led to the revival of the state of Bulgaria, to the independence of several other Balkan countries and to the liberation from alien domination of territories, which had earlier been under Turkish sway.

The Russian people played a large role in the outcome of the war not only through its direct military participation, but also through the great material assistance which it gave to the national liberation struggle of the peoples of the Balkan Peninsula, in particular to the people of brotherly Bulgaria. Self-seeking and taking advantage were quite alien to the Russian people. The Bulgarian people understood this well, and lovingly called and still calls our countrymen brothers. Hundreds of monuments tell this same story, such as the church at the foot of Shipka or the Patriarchal Cathedral dedicated to St. Aleksandr Nevsky in Sofia; people's memory, which has erected values not made by human hand in the heart of every brother Slav speaks of this too. May this friendship, forged in blood, live for ever!

NIKOLAI MEDVEDEV





## Archbishop Alfred TOOMING

July 5, 1907-October 5, 1977

The head of the Evangelical Lutheran Church of Estonia Archbishop Alfred Tooming died on October 5, 1977.

Archbishop Alfred Tooming was born on July 5, 1907. After finishing school, he entered the Theological Faculty of Tartu University, graduating in 1932. On September 2, 1934, he was ordained and appointed pastor of the Vynnu parish. In 1935-1941, he was pastor of the Harju-Yani parish. During the Great Patriotic War, Pastor A. Tooming participated in the war in the ranks of the Red Army, was awarded military decorations, and at the end of the war returned to his parish in Harju-Yani and continued to be its pastor until 1949. In June 1949, he was appointed pastor of St. Paul's Church in Vilyandi, and in July of the same year was elected Land Superintendent of the Vilyandi Church District. From 1950 until his election as archbishop, Land Superintendent A. Tooming was the assessor of the Consistorium of the Estonian Evangelical Lutheran Church.

On October 12, 1967, the Church council of lands and parishes unanimously elected Alfred Tooming, the pastor of St. Paul's Church in Vilyandi and Land Superintendent of the Vilyandi District, Archbishop of the Evangelical Lutheran Church of Estonia. The solemn *introductio* of the new archbishop took place on June 9, 1968. The Archbishop of the Evangelical Lutheran Church of Finland, Dr. Martti Simojoki; Bishop Aarre Lauha of Helsinki; Dr. Carl Mau, Associate General Secretary of the Lutheran World Federation; Dr. Paul Hansen, a senior official of the federation, and other Lutheran figures participated in the divine service and *introductio*. Metropolitan Aleksey of Tallinn and Estonia attended as a guest the *introductio* and the services conducted in the Dom Church in Tallinn. Du-



ring the reception given at Archbishop Alfred Tooming's residence, Metropolitan Aleksey warmly congratulated him, wished him God's bounteous aid in his work, and expressed the hope that the two Churches would continue to cooperate in the cause of Christian unity and of the establishment of blessed peace on earth.

Archbishop Alfred Tooming was active in the ecumenical movement and took part either personally or through his representatives in the work of the World Council of Churches, the Conference of European Churches, and of the Lutheran World Federation. He was a staunch supporter of peace. As a veteran of the Great Patriotic War, he knew how much grief and suffering wars

bring to people and therefore always spoke strongly and forcefully in favour of peace among nations, disarmament and security. The late archbishop took an active part in the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations.

Archbishop Alfred Tooming was a member of the Soviet Peace Committee, of the Estonian Republican Peace Committee, and of the Estonian Republican Society for Cultural Relations with Compatriots Abroad.

On July 5, 1977, the Evangelical Lutheran Church solemnly celebrated the 70th birthday of her Primate, Archbishop Alfred Tooming. The numerous guests included Metropolitan Aleksiy of Tallinn and Estonia who presented Archbishop Alfred Tooming with the Russian Orthodox Church's Order of St. Vladimir, 1st Class, which His Holiness Patriarch Pimen had conferred on the archbishop on his 70th birthday and conveyed his congratulations.

The late Archbishop Alfred Tooming was a most active participant in the development of fraternal relations between the Evangelical Lutheran Church of Estonia and the Russian Orthodox Church. He was several times the guest of honour of the Trinity-St. Sergiy Lavra and of the Pükhitsa Convent of the Dormition, and participated in many ecumenical receptions in Tallinn.

It was with profound grief that the news of Archbishop Alfred Tooming's death was received by His Holiness Patriarch Pimen, by the hierarchs of the Russian Orthodox Church, and by the clergy and congregations of the Tallinn Diocese. A wreath was laid on the deceased's grave on behalf of the whole of the Tallinn Diocese and Metropolitan Aleksiy as a sign of their respect and love for the archbishop. A telegram from His Holiness Patriarch Pimen and the members of the Holy Synod of the Russian Orthodox Church expressed their sorrow at the untimely loss suffered by the Estonian Evangelical Lutheran Church and their condolences.

At the moment the archbishop's *locum tenens* is Assessor Edgar Khark, an eminent figure in the Evangelical Lutheran Church of Estonia who enjoys the deserved respect of the Lutheran clergy and believers as well as the respect and love of ecumenical circles. We workers of the Russian Orthodox Church know Assessor Edgar Khark as a distinguished ecumenical figure and peacemaker who will, we firmly believe, continue, while in the high and responsible post of archiepiscopal *locum tenens*, to carry out fruitful cooperation between our Churches on the questions of Christian ecumena and peacemaking until a new Primate of the Evangelical Lutheran Church of Estonia is elected.

Metropolitan ALEKSIY

## **“Sodepax” Calls Upon the Churches of the Socialist Countries to Participate in Its Programmes**

The acronym “SODEPAX” stands for “Society, Development and Peace”—a united committee established jointly in 1969 by the World Council of Churches (through its Programme Unit “Justice and Service”) and the Holy See of the Roman Catholic Church (through the Pontifical Commission “Justice and Peace”). SODEPAX is the only permanent link between the above Christian associations. The SODEPAX Secretariat is located in the Ecumenical Centre in Geneva and consists of Father John

A. Lucal, S.J. (USA) appointed by the Holy See, Acting Secretary General; the Rev. Dr. Theo Tschuy (Methodist Church of Switzerland), appointed by the World Council of Churches, Associate General Secretary, and three technical secretaries. The balance of denominations is strictly observed. This can be seen from the membership of the SODEPAX Committee which consists of sixteen members and consultants, representing equally each of the organizations. In addition to these, Dr. Philip Potter, General Secretary of the WCC; Johannes Cardinal Willebrands, Chairman of the Secretariat for Promoting

The text of the English edition is abridged — Ed.



Christian Unity, Primate of the Roman Catholic Church in the Netherlands, Archbishop of Utrecht, are permanent advisors of the committee whose present co-chairmen are Mr. C. I. Itty (India) representing the WCC, and Father Roger Heckel (France) representing the Holy See.

The SODEPAX Secretariat performs an important ecumenical function aimed at establishing and strengthening contacts and cooperation between the two Christian associations and their members in the three directions of its name: society, development and peace. This particular function was emphasized by the participants in the SODEPAX Committee meeting held in Geneva on January 24-25, 1978. Namely, it means that the main aim of SODEPAX is to promote the joint efforts of Roman Catholics and of the ecumenical participants from the WCC (Orthodox, Protestant and other denominations) to find solutions to the most serious world problems of modern times.

For more than two years now, SODEPAX has been trying to establish closer relations with the Orthodox Churches. The first step in this direction was the presence of its Associate General Secretary, the Rev. Dr. Theo Tschuy, in the meeting of the Commission on Churches' Participation in Development of the WCC held in the Trinity-St. Sergiy Lavra in Zagorsk, in June 1975. This meeting provided opportunities of encounters and talks with representatives of the clergy and laity of the Russian Orthodox Church and other Churches in the socialist countries who displayed interest in the activities of SODEPAX. Later, in the autumn of 1977, SODEPAX helped to organize a colloquium in Beirut (Lebanon) on the theme of "Liturgy and Social Change in the Middle East". Sixty-nine representatives of the Orthodox, Coptic and Roman Catholic Churches of that region, and also a few Protestants participated in that meeting. Attention centred on the following themes: (a) The Eucharist as a basis for social concern; (b) the impact of Middle East's rapid industrial and social transformation upon the Christian congregations.

Similar initiatives are now being made in Greece. It goes without saying that the number of Catholics and Protestants in that country is insignificant, but the Greek Orthodox Church is particularly interested in the social and religious consequences of the industrialization that began in that country after World War II. Pertinent subjects include such questions as, for example: (a) How does the created wealth compare with traditional Orthodox values of a simple life style? (b) How do Orthodox cenobitic ideals of community compare with great social differences in wealth and with modern individualism? and (c) How does the Eucharist function as a means for creating social awareness and human community?

Besides its major aim of establishing contacts over aspects of the theological understanding of society, development and peace, SODEPAX has also elaborated a programme entitled "The Search of a New Society" and in May 1976 a document on this subject was compiled and approved by both associations. It should be noted here that what is meant is not the creation of a new type of society which would demand major changes in existing socio-economic and political bodies, but the exercise of justice and practices worthy of man in the social, economic, cultural and political spheres.

SODEPAX publishes a magazine called *Church Alert* in English and French. This has worldwide distribution although its edition size is fairly small (5,000 copies). The purpose of the magazine is to provide information about major trends in the social thinking of the Roman Catholic Church and of the WCC, and information about SODEPAX activities and general ecumenical work on Christian thought, and activities concerning society, development and peace.

Judging from the reports published, SODEPAX considers the following events to be the most important: (1) In mid-January 1977, SODEPAX staff members met in West Germany with a delegation from the United Conference of Churches and discussed development policy. It was decided to begin joint work in studying the problems of the New International Economic Order and

# ELECTION AND ENTHRONIZATION OF CATHOLICOS-PATRIARCH ILIYA II OF ALL GEORGIA



The 12th Local Council of the Georgian Orthodox Church which elected Metropolitan Iliya Catholicos-Patriarch of All Georgia was attended by His Holiness Patriarch Pimen of Moscow and All Russia. Below: Bishop Grigoriy of Alaverdi presenting Patriarch Iliya the patriarchal tiara at the enthronization of the Primate of the Georgian Church, December 25, 1977, Mtskheta. Right: Bishop Georgiy of Manglisi







His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia celebrating Divine Liturgy in the Patriarchal Cathedral of the Twelve Apostles in Mtskheta

in preparing a wider conference on development for 1979; (2) an ecumenical seminar on the SODEPAX programme was held in Hong Kong. As a result the United Committee on Development was formed (5 members represent the Roman Catholic Church, 5 others—the Hong Kong Ecumenical Council) and it was decided to coordinate the activities of various Christian groups with those for a more just and viable society; (3) in the United States of America preparations were made for the calling of a regional conference on “The moral sense of the New International Economic Order with respect to the problems of hunger and feeding the peoples of the world”. There are enough organizations in the USA that are ready to respond to the problems noted in the SODEPAX programmes; (4) in February 1977, the Secretary General of SODEPAX, Father J. Lucal, visited Finland at the invitation of the Finnish Ecumenical Council. He was present at the seminar dedicated to the New International Economic Order and held a number of constructive discussions on the problems of development; (5) in March-April, visits were made to the Churches and ecclesiastical associations of Southern Africa. A SODEPAX committee has been working in Lesotho since 1969 on the problems of justice, development and peace and of promoting the growth of social and ecumenical awareness in African society; (6) it is planned to hold several local meetings in the People’s Republic of Benin in 1978 on the following programmes: (a) women’s progress in African society; (b) a call for Catholic-Protestant cooperation; (c) a review of the Churches’ social services in the matter of promoting development and peace; (7) the Orthodox, the Ancient Oriental and the Protestant Churches in the Middle East, particularly in Lebanon, have invited the Roman Catholic Church to cooperate and elaborated a plan for a number of conferences on questions of social justice and the restoration of human community. The Churches also intend to open a dialogue on these problems with the Muslim majority in the countries of the Middle East; (8) SODEPAX has continued its cooperation with the Social and International

Affairs Committee of the World Methodist Council and as a result a consultation was held in Switzerland in the autumn of 1977 on “The Search of a New Society and the social dimensions of the Gospel”; (9) the theme, “Ecological morality and Christian responsibility”, aroused the interest of the French religious public and thus opened up prospects of cooperation with SODEPAX on the problems of environmental protection; (10) SODEPAX held its own international colloquium (July 1-6, 1977, Rocca di Papa, Italy) in which delegates sent by the Holy See and the World Council of Churches participated and which considered the social solutions of the WCC’s “Church and Society” World Conference held in Uppsala (Sweden) in 1966, and the contents of the “*Populorum Progressio*” encyclical; (11) in May 1977, SODEPAX workers visited the Latin American countries with the aim of organizing cooperation between the Catholic majority and the Protestant minority in Brazil, Uruguay, Argentina, Peru, Costa Rica, and Panama on questions of justice, development and peace; (12) favourable conditions for work on SODEPAX programmes are to be found in Canada; (13) two conferences were held in September 1977 in the USA in cooperation with SODEPAX.

The WCC Programme Unit Justice and Service and SODEPAX, its associate, would like to see the Orthodox, Roman Catholic and Protestant members of socialist society making their joint contribution to the elaboration of programmes for justice, development and peace and to the strengthening of cooperation at the local, regional and international levels.

The experience of Christian participation in the building of new social relations in the socialist countries, the intensive efforts by the Christians of Eastern Europe in the struggle for lasting peace on earth, for the realization of international detente, their involvement in the discussion of environmental protection problems and so on are all necessary for the adequate solution of the universal problems now being considered in the ecumenical movement and supported by the Roman Catholic Church. It goes without saying that it



is also necessary for Orthodox theology and the Orthodox clergy to participate in the discussion of a "just, jointly responsible, and viable" society and especially the matter of gaining a better understanding of the concept of "liturgy after Liturgy", that is to say, of

Christian service to the world inspired by the Eucharist so that peace and justice may be firmly established on earth.

The Rev. Dr. THEO TSCHUY,  
SODEPAX Associate Secretary General  
Professor N. ZABOLOTSKY,  
Secretary for Studies of the WCC Unit II

## 1978 Ecumenical Prayer

An ecumenical prayer for the unity of Christians was said on February 16, 1978, in the Academy Church of the Protecting Veil in the Trinity-St. Sergiy Lavra in Zagorsk. The ecumenical prayer's theme was *Now therefore ye are no more strangers...* (Eph. 2. 19).

The Russian Orthodox Church was represented at the service by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Prof. Archbishop Pitirim of Volokolamsk; Protopresbyter Prof. Vitaliy Borovoi; Archpriest Docent Vladimir Rozhkov of the MTA; Father Aleksey Panteleimonov and M. S. Pleshinets, teachers at the MTA; and MTA students, Deacon Aleksey Drozdov, Dea-

con Miron Brabik, B. Artysh, and P. Avsiyevich.

The Roman Catholic Church was represented by the Rector of the Church of St. Louis in Moscow, Father Stanislaw Mażejka.

The All-Union Council of Evangelical Christian Baptists was represented by V. G. Kulikov, the executive secretary of the *Bratsky Vestnik* (Fraternal Herald) magazine, and V. A. Kriger, the preacher of the AUCECB Moscow community.

The ecumenical prayer was conducted in accordance with the order adopted by the WCC for 1978.

Deacon VLADIMIR RUSAK



Saying an ecumenical prayer in the Protecting Veil Church of the Moscow Theological Academy

## Gerasim, the First Miracle Worker of Vologda

(for the 800th anniversary of his death)

**T**he Land of Rus has given birth to a great and radiant host of saints. In all the corners of our Motherland there are heavenly benefactors. Coming from Holy Mount Athos, St. Antony of the Caves was the first in Rus to light the lamp of ascetic life in the dark depths of the Kiev caves, out of which flowed a peaceful and grace-endowed stream of light which reached even the distant North, an area which until then had not heard of Christianity and which later earned itself the name of the "Russian Thebaid". In its beneficent depths—the "wildernesses and thickets of Olonets, Beloe Ozero and Vologda, the holy and glorious multitude of the fathers" grew [1]. The founder of the North Russian Thebaid was St. Gerasim, the first miracle-worker of Vologda. The 800th anniversary of his most blessed death will be celebrated in 1978.

St. Gerasim arrived at the banks of the Vologda River from Kiev in August 19, 1147, which was during the reign of Izyaslav Mstislavich, the grandson of Vladimir Monomakh [2, p. 16]. His date of birth, the identity of his parents, his own name before he took his monastic vows have all remained in obscurity. St. Gerasim took these vows in the cloister of the Dormition in Gniloe, Kiev, built on the former site of the caves, where St. Feodosiy of the Caves used to retire to during Lent. The young man from Kiev came to this cloister<sup>1</sup> "begging the brethren of the wilderness to accept him" [4, p. 27]. His pious wish was granted. After a short novitiate the novice, craving to accomplish ascetic feats, was admitted to monasticism on March 4, and was given the name of the saint whose feast day fell on that day—St. Gerasimus of the Jordan. It was the custom then to

give the name of the saint whose feast day it was to one taking monastic vows [5, p. 19]. In obedience to his brethren he subsequently took holy orders.

Many of the monks of the Kiev caves retired to isolated spots in order to concentrate deeper on fasting and prayer, emulating the feats of the ancient fathers. St. Gerasim's heart was inflamed with the desire to do the same. Northern Rus represented the most suitable place for strict seclusion as it was sparsely populated and there were impenetrable virgin forests, whose beauty was as yet untouched by human hand.

Having accustomed himself to ascetic feats and strengthened his will in monastic life, he set off for the North. His *Life* recounts that after a very difficult journey, which lasted several days, he came "to the river Vologda, to a great forest". On the right bank of the river on an area which was to be called "Lennivaya Ploshchadka" he had a vision of a wooden church dedicated to the Resurrection of Christ and, stretching out around the church, "an average sized settlement" [2, p. 16]<sup>2</sup>. God had opened his spiritual eye to see the future. St. Gerasim blessed the place and prophesied that there would be a great city here and a holy church would be built and hierarchs would celebrate in it, so says the troparion to St. Gerasim.

The saint's life in this new place, where he himself had chosen to live, was distinguished by his acts of asceticism, through which he perfected his spiritual powers. "The monk was sincere in his tearful sorrow, endowed with faith, poverty and abstinence, he appeared a stranger and a pilgrim on the earth". Such is the description of the saint's elevated spiritual perfection mentioned in the third sticheron of the lity in the service dedicated to the saint [6].



What then forced the saint to take on such a long and difficult journey? "Could a monk who had subjugated his will to obedience, one who from his youth entrusted everything to his Lord, Jesus Christ" [6, first sticheron of "Lord, I have cried"], leave the place where he had performed his first ascetic feats and head for the north by his own choice? Undoubtedly Divine Providence had drawn him on working through a special inner desire, and so he set off in full understanding of God's will which showed him the path of salvation for an unknown destination which had been earmarked from above as the place for his new feats. "With his mind inspired with faith in God, he took up his cross and followed the All-Seeing-One and reached the place for the town (Vologda) as He had willed" [6, the first sticheron of the liturgy].

Having surveyed the area, he chose to live in the dense forest, separated from the settlement by only a small stream which was called "Kaisarov". Here in the midst of the thick forest less than a kilometre from the river Vologda, he built himself a hut. In the silence of his seclusion he abandoned himself to contemplation, continual prayer and work. He did not remain in obscurity for long. Many of the inhabitants of the settlement began to visit him, at first out of curiosity and later because they were drawn to him, seeking spiritual blessing, consolation and instruction. The starets was deeply troubled at their spiritual needs and ignorance of their faith; he also learned that there were many heathens among the people who had no knowledge of the true faith. He was enflamed with the desire to give these people spiritual enlightenment. He decided to build a church in the name of the Holy Trinity—one of the first in northern Rus—and to build a monastery close by which would spread the Gospel teaching. With profound faith in God's blessing and help, the saint set about his construction. He began to fell the trees with his own hands, clearing the site for the church and the cloister. Despite his total lack of means the starets never doubted the success of his good work and did not flinch at difficulties, even when some of the people felt that this

was all "new and unheard-of" [4, p. 34], and were amazed whilst others were indifferent, and some like, for example, the local landowner Pyatyshev whom the saint gently exhorted to pay more attention to his soul and to acquire spiritual riches that never corrupt<sup>3</sup>, tried to hinder him. The starets showed inflexible strength of will and genuine heroism of soul. With faith in the sanctity and usefulness of what he was doing, the ascetic was able to overcome all obstacles.

Just as the scent of flowers draws the bees to work, so the fragrance of St. Gerasim's sanctity, "his gentleness and patience which were unusual and amazing, his fatherly talks and admonitions which were inspired with sincerity and love, attracted to him more and more listeners, and in the end his preaching touched the hearts of many" [4, p. 36]. People wanted to help him in his building, to learn about his monastic life and to be under his spiritual guidance. Thus, through St. Gerasim's patience, prayers and devotion to work the first monastery in the North dedicated to the Holy Trinity came into being.

From the day of his arrival in Vologda onwards, for 31 years, St. Gerasim prayed and worked incessantly in the building of the church and monastery and then in ruling them, "as an equal to angels and the holy ascetics", he was an example to the brethren (Troparion to St. Gerasim). From the beginning of his monastic life when "with love he received the holy and angelic robe which he put on and preserved with a pure conscience till the day he died; because of his divine life he was the abode of the Holy Trinity and enlightened all those who came to him with faith" (Kontakion to St. Gerasim).

No more detailed accounts of St. Gerasim's life have been preserved. His blessed death took place on March 4, 1173, on his name day and the anniversary of his admission to monastic vows. The saint was buried in the grounds of the monastery which he had founded.

St. Gerasim's cloister existed for more than 400 years, drawing to it many worshippers and pilgrims. Shortly after the saint's death his life and miracles were documented and a festal service

was composed to him, as to a great saint. But in September 1612, St. Gerasim's Kaisarov Monastery of the Holy Trinity at Vologda was totally destroyed during the Lithuanian invasion and it has never been restored<sup>4</sup>. The inhabitants of Vologda even forgot where the saint had been buried because they were so busy rebuilding their homes after the invasion, until he himself showed them the place by appearing in a vision to a woman who had been blind for the last 12 years: St. Gerasim asked her to say a panikhida on the spot where she would find her kerchief. The next day she was led to the place where the monastery used to stand and found her kerchief in a corner on the northern side of the monastery ruins. A panikhida was held there and she recovered her sight [4, p. 38]<sup>5</sup>.

A chapel was built on this spot<sup>6</sup> and a shrine was erected with a large icon of St. Gerasim. In the "Icon Sampler" his image is described thus: "a grey headed old man with a beard like that of St. Basil of Caesarea, robed in monastic habit" (8, p. 127). A new service to St. Gerasim was written which is still celebrated today.

Pouring into the Church of St. Lazarus the Righteous, which is situated 200 metres from the grave of the first hegumen of the ascetics of Northern Thebaid, the believers of Vologda continue to turn to St. Gerasim, the worshipper of the Holy Trinity. For 800 years, he has illumined his people with a grace-endowed light, giving heavenly help to all those who turn to him with a prayer of faith for their spiritual needs.

## NOTES

<sup>1</sup> The manuscript *Life* refers to the Glushevo monastery, but His Eminence Archbishop Filaret of Chernigov, points out with some authority that there is a mistake in the chronicle: "It is evident that because of the structure of the words that there was much that the inhabitants of Vologda did not understand in the original. The Glushevo monastery was not in Kiev but the Cloister of the Dormition in Gniloe, with its caves was well known" [3, p. 279].

<sup>2</sup> The chronicle records bear witness to the fact that a settlement was founded on the Vologda no later than the end of the 11th century. However, the year 1147, when St. Gerasim arrived in Vologda, is generally taken to be the date of the founding of the town. In 1947 it cel-

ebrated its 800th anniversary and since then a monument, erected in commemoration of the event, stands on the former "Lenivaya Ploshchadka".

<sup>3</sup> Concerning the ownership of lands, St. Gerasim prophesied to the mean Pyatyshev that neither he nor his descendants would ever be rich nor would they sink into extreme poverty [4, p. 35]. Pyatyshev's family existed up to 1854. And indeed, his descendants were neither rich nor poor, and never of the merchant class [4, p. 36].

<sup>4</sup> In the *Life* which was written in the 17th century it says that "it has come down to us from olden times that it was written in the old chronicles of Vologda that the service to St. Gerasim with the polyeleos and his miracles had been composed for his feast and in his commemoration; but, through God's will, because of our sins the town of Vologda was destroyed by the non-Orthodox, and the *Life* of the saint together with the service were lost...". The writer of the new service to St. Gerasim points out how he used God's gift "to give sight to the blind and to cure men of their ailments to the glory of Christ" [5, p. 20; 7, p. 279].

<sup>5</sup> Of particular interest and very characteristic of Russian hagiography is the part of the story showing the genuine humility of the saint. Even after solemn services were celebrated for him, he reminds of himself and requests a panikhida to be held for him.

<sup>6</sup> The chapel is mentioned in the narratives about the saint's miracles right up to 1664. Then it was replaced with a wooden church which existed till 1717, and during the lifetime of Bishop Pavel of Vologda and Beloe Ozero (1716-1725), a stone church was built dedicated to the Life-Giving Trinity. In 1876, the church was rebuilt and extended once again. It has not remained with us to this day on account of the reconstruction which was carried out in the town of Vologda.

## Source Material

[1] The Service to All the Saints Who Shone Forth in the Land of Russia.

[2] G. M. Lukomsky. "Vologda v eyo starine" (Vologda in Ancient Times). St. Petersburg, 1914.

[3] Archbishop Filaret. "Zhitia svyatykh" (The Lives of the Saints). Moscow, March 1882.

[4] "Istoricheskie skazania o zhizni svyatykh" (Historical Accounts of the Life of the Saints Who Lived in the Diocese of Vologda). Vologda 1880.

[5] Archbishop Dimitriy Sambikin. Menologion of the whole Russian Church or of local veneration, and an index of the feast days in honour of the icons of the Mother of God and the saints in our Motherland. Tver, March 1897.

[6] The Service to St. Gerasim of Vologda.

[7] "Russky Palomnik" (A Russian Pilgrim). 1894, No. 49.

[8] N. Barsukov. "Istochniki russkoi agiografii" (Origins of Russian Hagiography). St. Petersburg, 1882.

Archbishop MELKHISEDEK  
of Penza and Saransk





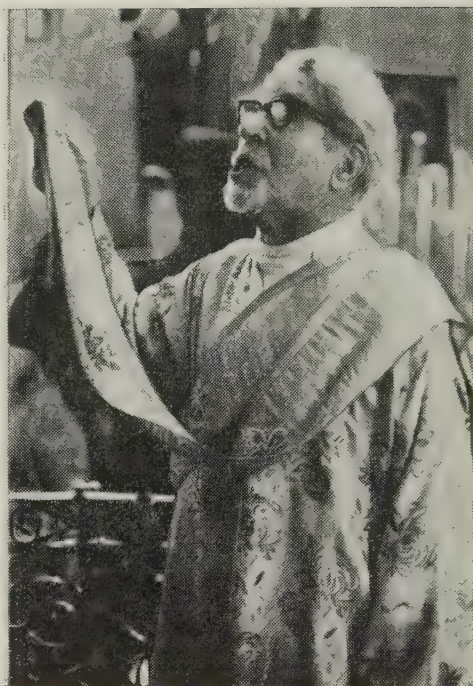
## DIVINE LITURGY

### The Beginning of the Liturgy of the Faithful

"...All believers, again and again, in peace let us pray to the Lord". These words of the *ektene* begin the major part of Divine Liturgy bearing the name "The Liturgy of the Faithful" which "depicts the sufferings of our Lord, His death, burial, resurrection, ascension into Heaven, seating at the right hand of God the Father, and the second coming" (Archpriest K. Nikolsky, *Posobie k izucheniu Ustava bogosluzhenia Pravoslavnoi Tserkvi*—Manual for Study of the Service Rules in the Orthodox Church, St. Petersburg, 1865, p. 429).

The Liturgy of the Faithful is composed of following parts: the two *ektenes* for the faithful, the Cherubical Hymn, and the Great Entrance—the bearing of the Holy Gifts from the prothesis to the altar; the preparation of the faithful to be worthy of being present in the temple during the celebration of the Sacrament of the transubstantiation of the bread and wine into the Body and Blood of the Lord Jesus Christ; the celebration of the Sacrament; the commemoration of the saints and prayers for the living and dead; the preparation of the faithful for worthy communication and the Communion; thanksgiving for the Communion, and the Prayer Before the Ambo and the Dismissal.

While the deacon intones the first *ektene* of the faithful, which is comprised of the first and next-to-last petitions of the Great *Ektene*, the priest secretly reads the first Prayer of the Faithful: "We give Thee thanks, Lord God of Hosts, (Rev. II. 17; Ps. 83. 9), for that Thou hast counted us worthy to stand even now at Thine holy altar and to fall down before Thy bountiful goodness for our sins and for the ignorances of Thy people (Heb. 9. 7): receive our petitions, O God, and render us worthy to offer unto Thee prayers and supplications and unbloody sacrifices for all Thy people: and by the power of Thy Holy Spirit enable us, whom Thou hast appointed unto this ministry of Thine (1 Tim. 3. 9), at all times and in all places to call



**"...All believers, again and again, in peace let us pray to the Lord."  
[Protodeacon Nikolai Morozov, the oldest cleric of the Holy Trinity Cathedral in Podolsk, Moscow Diocese, reciting the *ektene*]**

upon Thee without condemnation and without offence, with the testimony of a pure conscience; that so Thou mayest hear us and be merciful unto us, after the multitude of Thy great goodness."

At the Liturgy of St. Basil the first prayer of the faithful begins with the words: "Thou, O Lord, hast made known unto us this great mystery of salvation.." and also includes a prayer for the officiants and all the worshippers: "Vouchsafe, O Lord, that our sacrifice may be acceptable and well-pleasing before Thee, both for our sins and for the ignorances of Thy people."

After the deacon has intoned the two petitions and the ephphesis "Wisdom!" the priest chants: "For all glory, honour and worship be to Thee, the Father, the Son, and the Holy Spirit..." Right after the ephphesis the deacon begins the Lesser Ektene of Peace "Again and again, in peace let us pray to the Lord". This Ektene is made up of six petitions, but if the priest is officiating without a deacon, he reads only the first and last petitions.

During this Ektene the priest reads the second Prayer of the Faithful: "Again, yea, and many times do we fall down before Thee and pray to Thee, Thou gracious lover of mankind, that Thou wouldest consider our prayer; and cleanse us from all fleshly and spiritual defilement our souls and our bodies (2 Cor. 7. 1), and suffer us to draw nigh without guilt and without condemnation to Thy holy altar. Bestow upon such pray with us, moreover, O God, an increase of life and of faith and of spiritual understanding (Col. 1. 9): and vouchsafe unto them that, evermore serving Thee in fear and love, they may partake of Thy holy mysteries without guilt and without condemnation, and be counted worthy of Thy heavenly Kingdom (2 Col. 1. 5). At the Liturgy of St. Basil the second Prayer of the Faithful begins with the words: "O God who hast deigned of Thy bountiful mercy to visit our lowly estate..."

Apart from the petition for the cleansing of the soul and body and the strengthening of the worshippers through the power of the Holy Spirit, this prayer is marked by the fact that the priest speaks not in his own name, but in the name of those who "pray with us... serving Thee in fear and love". Therefore, as Sergei V. Bulgakov says in the *Manual for Officiants*, one could not replace the plural by the singular in the expressions "grant unto us" "appointed us", and "strengthen us" in the prayer, even though the Liturgy is being celebrated by a single priest. When the priest uses the plural he means not only himself, but also the faithful (Sergei Bulgakov, *Manual for Officiants*, Kharkov, 1900, p. 816). One liturgist says that this emphasizes the conciliar character of the Eucharistic Prayer. The people concelebrate with the officiating priest, and only the Eucharistic offering which expresses the conciliar plenitude and is celebrated secretly from the faithful, silently

and unheard, but "with one mind and one mouth", discloses the entire depth of ecclesiastical prayer. The priest does not place himself in opposition to the people, but on the contrary insists on the unanimous celebration of the Eucharist. The Church consists not only of the clergy, but of the whole plenitude of the faithful—the preservers of piety.

It is also important to note that in these prayers of the faithful, particularly the second in the Liturgy of St. Basil, the priest prays that we be given the word so that "our lips may be opened to call upon Thee to bestow on the Gifts which are here to be set forth before Thee the same Holy Spirit". In these words the Church again and again professes her faith in the accomplishing action of the grace of the Holy Spirit, without which none of the Sacraments would be conceivable. In fact, this is the second invocation if one counts "O Heavenly King" before the beginning of Liturgy. By these invocations the Church emphasizes that not only the moment when the sacramental formula is pronounced is important for the celebration of the Sacrament, but the whole order of the Liturgy. Early Tradition thus understood the sacramental act: its entire order, from the beginning of the Proskomide to the Dismissal, is one organic whole which cannot be divided into individual moments; the whole is necessary for the holy act to take place. Just as the whole of the Saviour's earthly life is significant for His redemptive feat; Gethsemane and Golgotha being the culminating points of the Sacrifice—the ascent upon the Cross, so the whole order of Liturgy which symbolically depicts in liturgical form the God-Man's earthly life, from the Proskomide to the end of Liturgy, is important and indivisible. The moment of the transubstantiation of the Gifts and their elevation with the words "Bringing before Thee Thine of Thine..." is the culminating point of the Sacrifice. The Gifts are transubstantiated through the grace of the Holy Spirit, but the Holy Spirit is invoked several times during the Liturgy, and each moment of the Liturgy is important for the sacramental act (Archimandrite Prof. Kiprian, "The Eucharist", Paris, 1948, pp. 193-194).

Archpriest VASILII VOINAKOV  
Archpriest ALEKSANDR SLOZHENIKIN





## THE 1978 ORTHODOX CHURCH CALENDAR

The Orthodox Church Calendar (the handbook edition for 1978), published by the Moscow Patriarchate, opens with a picture of His Holiness Patriarch Pimen of Moscow and All Russia. Coloured insets contain material relating to the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations which took place in Moscow from June 6 to 10, 1977.

The first page gives the calendar in a tabular format including all the feast days for 1978. Then there follows a list of the Twelve Great Feasts and major feasts, the basic dates of the moveable liturgical cycle, the fast and non-fast weeks, the days specially appointed for commemorating the dead, the days when marriages may not be solemnized, and a list of the civil holidays (pp. 1-3).

The Orthodox Calendar (pp. 2-44) is accompanied by statutory notes on each month which are to be found in the margins of the menologion. They alternate with liturgical references to the feasts (pp. 23-26, 29-31, 34-41) and continue with liturgical references to the 1977 Orthodox Church Calendar. In the menologion itself, after the list of the universal and Russian saints whose memory is to be honoured, the Gospel and Apostle readings for each day are given.

The illustrated material is in the main dedicated to the theme of the worship of the Holy Trinity in Russia. Based on a 17th century drawing, the front cover shows a reconstruction of the ancient Cathedral of the Holy Trinity, built in Rus—the principal cathedral of Pskov.

On the inside front cover there is a coloured picture of the shrine of the princes of Pskov, Sts. Vsevolod-Gavriil and Timofei-Dovmont, and St. Nikolai of Pskov, Fool in Christ, in the episcopal Cathedral of the Holy Trinity in Pskov.

The Holy Trinity Cathedral of Moscow, usually called the Church of the Protecting Veil or the Church of St. Vasilii the Blessed, is represented on inset 5. These titles are the most recent, dating back to no earlier than the beginning of the 19th century. According to Christian tradition, the consecration of any church refers to the dedication of the main central altar. In this case it was dedicated to the Life-Giving Trinity.

The official name of the cathedral can be found on the old maps of Moscow: beginning from the 16th century up to the 19th century it is invariably called "of the Trinity".

The cathedral is depicted as it was at the end of the 17th century.

In the margins of the menologion there are drawings of various churches named after the Holy Trinity in different dioceses of the Russian Orthodox Church. They are a visual proof of the glorification of the Holy Trinity by the children of our Church, and particularly by St. Sergiy, Hegumen of Radonezh, who built the House of the Living Trinity on Makovetz in the 14th century.

On the inside back cover there is a photograph of the unique Church of the Holy Trinity at Ostrov in the Pskov Diocese. Above it is a depiction of the famous fresco icon of Theophanes the Greek called the "Life-Giving Trinity" from the Novgorod Cathedral of the Transfiguration (1378).

The back cover illustration shows the appearance of the Holy Trinity to our forefather Abraham by the Mamre oak tree, a fragment of the historical golden doors which today are to be found in the Holy Trinity Cathedral in Aleksandrov, Vladimir Diocese (16th century).

This particular event in Old Testament time can be compared with other appearances of the Holy Trinity but this time on Russian soil—i. e. to St. Aleksandr Svirsky († August 30, 1533, and the invention of his relics on April 17, 1641). The Akathistos to St. Aleksandr Svirsky (pp. 63-69) is entered into the calendar with the intention of making this appearance of the Holy Trinity more understandable as it is one of the fundamental events in the history of the Russian Church.

On inset 4 there is an icon of the Holy Trinity. This icon was painted by St. Andrei Rublyov in glorification of St. Sergiy of Radonezh.

It absorbed the whole spiritual experience of the Hegumen of the Russian Land in the worship of the Holy Consubstantial, Life-Giving and Indivisible Trinity, who was known until then only to the few elect monks of the cloister (see miniatures on inset 3).

Russian believers realized their own special service to the Life-Giving Trinity and testified to it in some unique miniatures (see the illustrated Life of St. Sergiy, inset 3), in chronicles and in liturgical sources. A somewhat deeper understanding was expressed in the akathistos to St. Sergiy and to St. Olga, Equal to the Apostles. The icon with depictions of events in the life of St. Olga is shown on inset 6.

On the other insets are icons of the Resurrection of Christ and the Descent of the Holy Spirit upon the Apostles.

The calendar contains portraits of the bishops of the Russian Orthodox Church (as of August 1) and attached there is an appendix which defines the changes in the episcopate since the Decision of the Holy Synod of the Russian Orthodox Church of October 6, 1977, and indicates the errata.

The calendar contains a list in alphabetical order of the saints given in the menologion and the number of their feast days; the meaning of names of men and women and an alphabetical list of the miraculous icons of the Mother of God given in the menologion and their feast days (pp. 44-45). The titles of the icons for which there are special services in the menologion are indicated in bold type. There is also a list of Church jubilees in 1978 (p. 45), as well as an Easter table from 1978 to 1997.

VALENTIN NIKITIN







re: His Beatitude Patriarch Benedictos of Jerusalem presenting the highest order of the Jerusalem  
ch to Metropolitan Sergiy of Odessa and Kherson [the other pilgrims also received awards],  
Holy City of Jerusalem, April 17, 1977

le: His Beatitude Patriarch Benedictos, Metropolitan Sergiy and other pilgrims after receiving  
ds

m: Metropolitan Sergiy, Archbishop Aleksiy of Dusseldorf, members of the Jerusalem and  
an Church clergy and nuns of the Gorneye Convent





His Beatitude Patriarch Ben-  
nedictos with Archimandrite  
Nikolai, Head of the Russian  
Orthodox Mission, and mem-  
bers of the mission (upper  
and middle photoes). Nuns of  
the Gorneye Convent welco-  
ming Archimandrite Nikola  
new Head of the Russian Or-  
thodox Mission, September  
1977 (bottom photo; see p. 3)







Arch Pimen with His Eminence Johannes Cardinal Willebrands, Primate of the Netherlands and Archbishoprecht, whom he received on January 10, 1978. Metropolitan Yuvenaliy on the Cardinal's right and Archbishop Vladimir of Dmitrov



Ziyautdinkhan ibn Ishan Babakhan with participants in the celebration of his 70th birthday, Tashkent, January 12, 1978. Metropolitan Yuvenaliy of Krutitsy and Kolomna on his right and Archbishop Varfolomei of Tashkent and Central Asia on his left



